The Next Great Revival

BERT WILSON says it must be stewardship, Jesse Bader says it must be evangelism, Robert Hopkins insists it must be Bible study, but not one of these revivals or any other important enterprise can go forward without reading, any more than a bird can fly without wings.

WORLD CALL is a herald of this revival of reading that must precede, undergird and perpetuate all other revivals. On every hand at Winona Lake, people were speaking in high praise of WORLD CALL. The most encouraging thing in every word was this—those who get WORLD CALL read it.

Who could fail to be thrilled by the front cover of this issue, an actual photograph of Dr. Shelton's ship as it sailed out of the harbor of Vancouver. Who can resist the inspiration of E. C. Baird, as he drives home the full meaning of the telegram to the Convention from the twenty-two missionaries on the "Golden State:" "We are off with a smile"?

What satisfaction there is in having the authentic minutes of the Winona Lake Convention, whether you were there or not! With what interest we read the outline of what $3,000,000 will do in the Kingdom of God in 1922 and the confident explanation of how the full amount may be secured.

Of course, WORLD CALL is indispensable! But what of the homes in your church that do not have it? With them it is just as if WORLD CALL did not exist; and that means, in most instances, just as if there were no missionaries, no Christian colleges, no havens of rest and hope for orphan children and aged disciples, no gospel for immigrant, Appalachian Highlander, or American Negro, not even a word of gratitude and a cup of cheer for the minister who baptized them and has now passed the days of his preaching.

What is there in the whole range of Christian service and neighborly helpfulness more important than getting WORLD CALL into every home?

Coming! Coming!

Providence has too large a part in the making of WORLD CALL for the editors to tell very definitely what will appear on its pages even next month. Religious Education—Sunday School work especially, the open Bible preeminently—will have right of way in the November issue. There will be unique illustrations and illuminating articles. December will bring the annual Woman's Number, with the Prophet's Room prominent enough to claim the title otherwise. January, as always, stands for Christian education, February for enlistment, March for the fields afar, April for Easter and mercy, May for childhood everywhere, July for patriotism, August for the struggling church, September for another year's victories of faith and October for the completion of its records. There will be 816 of these big pages heaped up with the most vital and thrilling facts that any human publication can carry and brimming over with $5,000 worth of photographic illustrations.

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CONTENTS

We Are Off With a Smile 2
Give God a Chance 3
Frank Garrett's Statement at Winona 4
Evangelizing the Congo Basin 5
Any Minister to Any Church 8
Benevolence a Universal Virtue 9
What the Other Boards are Doing .. 10
Another Chapter on Mexico 14
The Self-Apportionment Plan 17
The A B C of the Every Member Canvass 19
Old Letters of Rare Value 21
Mrs. Robert A. Doan 22
A Going Convention 23
Financing the Kingdom 24
Why a Maintenance Budget of $3,000,000 29
Wanderland—Wonderland 32
Oak Park Christian Church 36
Death of Ellis P. Gish of China 36
International Convention of Disciples of Christ 37
The Englewood Every Member Canvass Plan 52
A Stewardship Referendum and Vote 53
Statement Regarding Overhead Expense United Christian Missionary Society 53
The Federal Council of Churches of Christ in America 54
Welcome Home to A. E. Cory 55
Resolutions of the Board of Church Extension 55
How One African Missionary Considers the Underwriting Campaign. 55
Miss Lela E. Taylor 55
Women's Missionary Societies and Circles 56
Echoes from Everywhere 57
Hidden Answers 57
Suggested Missionary Educational Program 58
Working for Jesus (poem) 60
Trust (poem) 62
Convention Offering for Ministerial Relief 64
All These Died in the Faith 64
International Convention Finances .. 64

We Are Off With A Smile

WHEN it was reported in the Winona Lake Convention that, just when Foreign Missions was the subject under consideration, twenty-two of our missionaries were sailing from San Francisco on the steamer "Golden State," the officers were instructed to send them a special telegram of God-speed in the name of the Convention. Promptly their answer came back:

San Francisco, Cal.,
August 31, 1921

Greetings to Convention.
We are off with a smile.

(Signed) Missionaries on the Golden State.

The good ship sailed away to the west,—
Away on the summer sea;
And it carried away the best that we had,
A royal company.

They went to the wild frontiers of life,
To the lands of the living-dead;
They shed no tear, they felt no fear,
"We are off with a smile," they said.

Bringers of Good Tidings, these,
To them who wait for light;
To jungle land and desert sand
They went to break the night

They gave up home and friends and ease,—
The things we count worth-while,—
But all this loss they counted dross,
And sailed away with a smile.

For, to these lands of blackest night
They did not go alone;
The Master's "Go" and the Master's "Lo"
Unite in what they've done.

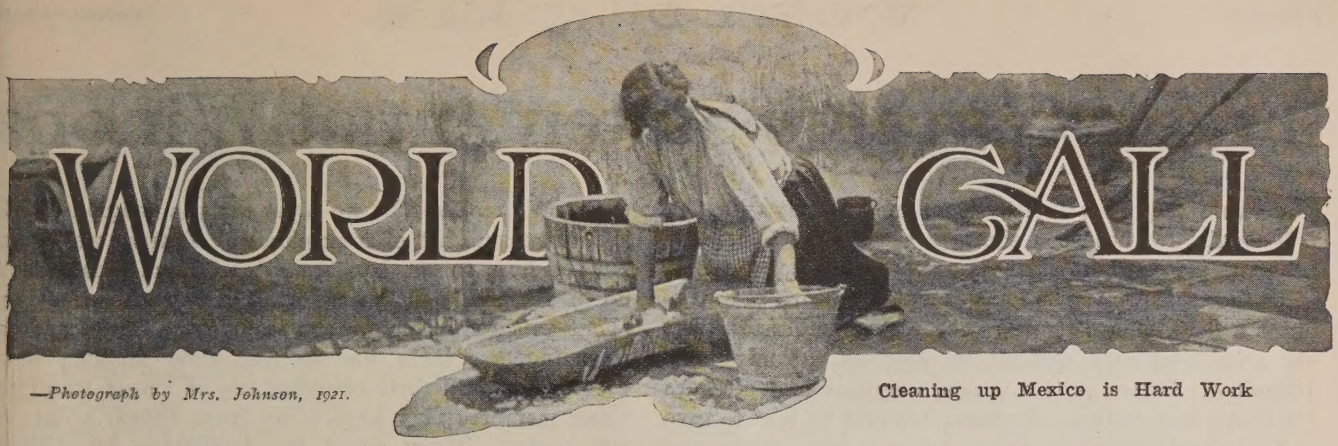
Fine and brave was their parting word!
Fine, what they went to do!
We'll not forget, they're smiling yet
In the lands where smiles are few.

Hail and farewell, you shining group!
We wish you no easy task!
A chance to fight for God and right,
We know, is all you ask.

And when at last the conflict's o'er
And the Captain says: "Well done!"
With such a smile as the angels smile,
You'll claim the crown you've won!

E. C. BAIRD

St. Joseph, Missouri



—*Photograph by Mrs. Johnson, 1921.* **Cleaning up Mexico is Hard Work**

Volume III **OCTOBER, 1921** **Number 10**

Give God A Chance

WHATEVER may be the arrangement of our church calendars the actual year begins with the fall. Whatever our program of work the object and aim of it all is the building up of Christian character. Whatever human agencies and efforts may enter into this supreme enterprise, it is chiefly the divine work of Christ. First and most then, we must remember to give God a chance. Whatever may be our relations and engagements two things we must do if God is to have a chance to accomplish His glorious purpose in our lives—pay and pray.

One of the great fundamental words of Jesus was, "Where your treasure is there will your heart be also." We have read it, "Where your heart is there will your treasure go." This also is true in a large measure, but what Jesus actually said is more fundamental. All the members must at some time have had some interest in the church of Christ or they would not have entered it, but the majority of them today are paying nothing and their interest has waned, even to the vanishing point.

Now, suppose that immediately after the baptism of each of these disciples he had begun and continued to pay into the treasury of God one-tenth, one-fifth, or whatever proportion of his income he decided should be so consecrated, would he today be counted among the backsliders?

Whether tabulated or not, each of us has more or less of a budget for his annual living expenses. A certain amount must go for house, for food, for clothing, but first in actual necessity, if not in amount, must come the living of the soul. Religion is the first necessary of life. The man who refuses to make provision for it is definitely dooming his soul to slow and wasting death.

Men attempt to justify this tragic blunder by the trite excuse "but you know we have to live," referring of course to mere physical existence. On the contrary, we do not have to live. Witness the death of Christ on the cross; witness the martyrdom of the apostles and of those who have followed in their train in every age of the church's history; witness the graves of the soldiers of democracy in France; witness the high purposes and ideals of your own soul.

What we ordinarily speak of as a living is a relative term. It is $1,000 and then it is $1,500, and then it is $2,500, and then it shrinks to $2,000, rises to $2,300, drops to $1,700. Somehow at each figure we continue to exist, and most of us "barely make ends meet." Those who have tried it say that ten per cent of the income, whatever it may be, can be faithfully paid to God as the owner and giver of all we have and are, and that physical subsistence and comfort can be provided out of the remaining nine-tenths as well, if not better than if the ten-tenths were entirely consumed upon the flesh and God forgotten and our souls permanently estranged from him.

AGAIN Jesus said, "The Sabbath was made for man." This does not mean that the Lord's day is ours to pervert or dispense with as we please. However we may pray and read the Bible daily we must also cherish the first day of the week, as an inalienable birthright of our souls, and keep the Lord's supper as indispensable to our steadfast continuance and growth in grace.

The tree "lifts its leafy arms" constantly and buries its hungry roots unceasingly and so gives the sun a chance to make it grow. "Apart from me ye can do nothing."

This both establishes the necessity of these means of grace and removes the temptation to consider them virtues in themselves. Paying and praying are the conditions by which we live, but "the fruits of the Spirit are love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control."

Frank Garrett's Statement at Winona

IT is a very great pleasure for me to meet with you again. It has been eighteen years since I last had the privilege of attending one of our conventions. The fact that we are so long absent and work in so distant a field, makes it very easy for misunderstandings to arise, and very difficult to clear up the misunderstanding. Hence, it is a special privilege and pleasure to speak face to face. Perhaps it would be best to give a little background in order that you may understand more accurately the setting of our work.

I recall that, twenty-five years ago, when I first went to China, there were with us on the steamer several missionaries not of our Board, and as they went, day after day, on and on, across the great deep, they could not but feel the responsibilities that rested upon them, under God, as they left their old surroundings and associates and went to serve Him. They wanted to be sure that they were carrying the message of God. They wanted it to be a clear and definite message. The question of baptism arose in their minds. They said they did not want to give an uncertain note on baptism, and they asked me what form of baptism I thought best, as they did not want to teach two forms of baptism. I gave the characteristic Disciple reply: "It does not matter what I think. The question is, what does God's Word say," and I asked them to read Matthew 3:16; Mark 1:10; Acts 2:38; Romans 6; Colossians 2:12. The result was, three or four of them were immersed in Yokohama, as were a number of the ship's officers.

I recall again that Dr. J. C. Garritt, one of the strongest Presbyterian missionaries who ever went to China, was chairman of the All-China Council. While he was president of the Union Seminary in Nanking, in which I had the privilege of teaching, the board of managers were considering putting into the constitution certain statements in the nature of a creed which would, as they hoped, control the teaching of the professors. But Dr. Garritt stated to them emphatically that we were teaching the Word of God and must be true to that Word in the best light which we could obtain upon it. He said, "we are facing the light and seeking the truth. We can state what we believe today, but no statement can bind us for tomorrow. If we find new truth from God we must teach it."

This illustrates the fact that the missionary going out to a heathen field naturally reconsiders his attitude in regard to the presentation of divine truth. He wants to be sure that he is not carrying to China unnecessary forms or ceremonies or statements which may have had their use in other lands, but are not a part of vital Christianity which he must carry to China.

When we arrive in China we find the country full of formal religions,—religions of books and set ceremonies. We realize at once that to teach a religion of salvation from sin through immersion might lead to very ready acceptance of the form without any spiritual life whatever. We realize that we must carry a religion of life and power and not of form chiefly. That is, we cannot put the form forward to the extent which it is wise to do in America. When we start our work we gather about us those whom we can lead to the Christ and always immerse them, but we find older missions have preceded us and their churches are of longer standing. Their members may have come from distant points to our center. Many times the Christians from their churches are better educated and better established in Christianity than our younger converts.

We have thought best to make use of all these Christian forces in any station where we are developing the Lord's work. If, in a certain place, I have twenty-five immersed Christians, but there are fifteen Presbyterians and ten Methodists who are not immersed who may be working with us, and I am asked by some Confucianist or leading man of the city how many Christians we have, I must, to be true to my God and His church, reply fifty, not giving our own number simply, and it would manifestly be unwise for me, in this initial stage, to always explain, "a part of these Christians I can fully endorse; then there are various kinds who differ more or less from our approved Christians." We must present as united a front as possible. We do not wish to emphasize a divided Christianity. The missionaries naturally learn to think and speak in terms of the Kingdom, in terms of the whole force of God's people. And thus it must be that your missionaries going into a new field, where conditions are so very different, have a pull upon them leading them into a larger view of the work and a more liberal attitude toward all Christians. This is true of all churches. We realize that it is well for the other churches to have this more liberal attitude. It is not so easy to realize that it is well for us.

SPEAKING more specifically of our local organization. When we begin to gather about us a few Christians we do not immediately organize them into an ideal New Testament church, with its elders, officers and deacons for the simple reason that our members are too few and too poorly qualified to fill such important offices. Rather the missionary acts as a bishop to the group. Gradually however, he appoints, or has selected from the group a committee to look after the interests of the group. As the group grows and the work becomes more diversified there will be several committees, and so the work develops year by year.

On these committees the question arises, "Shall we appoint only the immersed Christians, or shall we allow the more educated and more experienced Christians a place?" We usually conclude that the wisest and strongest Christians should be given place. As the organization of the church takes on more the New Testament form, and we appoint elders and deacons, then the question of the membership roll becomes more important and more care is exercised that the unimmersed are not given official position in the church.

The Chinese Convention, representing all our churches in China, in its annual meetings never has recognized the unimmersed Christian as a full member of the convention. These are allowed to attend and to speak of the work which they have done during the year, to help plan for the future, but when it comes to the election of officers they have never been given place. Our church is known as an immersionist church, and we have never contemplated entering any union or taking any steps which would lead us to practice any other baptism.

Two years ago this summer, in our convention, we considered plans that were being developed by the Presbyterians, the Congregationalists, and the London Mission, looking to the organization of the Church of Christ in China. Their organization seemed in many respects very ideal, and to be a part of it would give us a great deal of strength and support. But we realized that on two points we might be requested to act contrary to the common practice of the Disciples in America. One was in our relation to the unimmersed—just what place we should give them in our local congregation; and the second was the question of district control, or oversight of churches. We do not know exactly what would be required of us in regard to membership.

We wrote our letter of inquiry to the Executive Committee, feeling that if the brotherhood approved, we would be prepared to try to make an adjustment such as would be required in order to allow us to enter into this larger union. In our churches in China we already have a certain amount of district oversight of the local church. The new and larger plan would involve very little more than we now have, as there would be no ecclesiastical machinery that would have authority to act from above and control the local district. Each local district would be independent and have local control. The organization above the local district would be a voluntary one.

In my letter reporting this conference, two years ago, I inadvertently made a statement which would indicate that the China Mission had approved of open membership. I later corrected this to show that the vote of the convention was for approval of writing to the Executive Committee asking for information in regard to these points, of course with the understanding that we were in favor of working out, if possible, some satisfactory steps of progress toward union.

I have no interest in trying to defend the China Mission. I am simply trying to state the facts and to let you see the conditions under which we are striving to develop the Kingdom of God. We have made mistakes, many of them. The problems are so varied and so difficult that you would not expect us to be free from error. What we ask is that in our weakness and error you deal with us sympathetically, take time to understand, to gather the facts in regard to the situation, and not to judge us hastily.

Evangelizing the Congo Basin

By ANDREW F. HENSEY

THE year 1877 was a significant one for the Congo Basin. Stanley and M. de Brazza began that year their race to map out for their respective countries and associations those huge areas which are known today as Belgian and French Congo. The latter colony has never attracted the interest which has been so strikingly shown for the Belgian Congo, better remembered perhaps as "The Congo Free State." That same year saw also the real awakening of the church to Congo's need and the next year the first missionaries reached the mouth of the Congo river. In 1879 the task of evangelization was commenced in earnest.

Those pioneers in Congo's missionary effort had many enemies to combat. First among these were the physical difficulties of the country. They found that the lower reaches of the Congo River were only navigable for about a hundred miles, and that the ocean steamer only went up a part of that distance. So they had to toil wearily on foot around the rapids, until they came to Stanley Pool where commences that long navigable stretch of the mighty river which is the real Congo and known as the upper river. Climatic conditions were natural allies of the physical ones and made them even more acute. Tropical sun and rain beat down upon those pathfinders, and for long weary months they had not where to lay their heads. And the medical knowledge of that day included little peculiar to the tropics.

But there were giants of faith and perseverance in those days. Meagerly equipped, weakened by malaria, worn out by the long marches, their ranks thinned by death, these valiant men and women, "of whom the world was not worthy," struggled on and ever forward. White-crossed graves were the mile-stones of their march, but it was always onward. Overcoming the seemingly impossible, steamers were transported in sections around the rapids, on the heads of native carriers, reconstructed at Stanley Pool, and soon began to ply on the upper Congo. Mission stations were planted; strange languages learned; the noise of the printing press was heard in the land; schools were opened; infant churches were formed; the work of Kingdom building began and Congo's heathenism was doomed.

The completion, in 1898, of the Congo Railway, built around the rapids, removed the first part of the difficulties in the way of getting into the interior, and gave a great impetus to evangelistic enthusiasm. After that one could go in something like comfort and safety as far as Stanleyville.

—Sent by Herbert Smith, Lotumbe, Africa.

On the Bank of the Momboyo River in Congoland

Mary Lulu Smith, little daughter of Mr. and Mrs. Herbert Smith of Lotumbe, stands by the big tree.

The forty years which have elapsed since the standard of the cross was planted on Congo soil make possible a brief retrospect of the accomplishments of those years. From the standpoint of statistics, the following figures for the year 1919 are significant: Nineteen missionary societies at work, with 92 mission stations and 344 missionaries; a native church of 50,604 members and having 2,181 native evangelists; more than 300,000 medical treatments were given during that year; 79,176 pupils attended mission schools and literature was printed in 31 different languages, none of which had ever had a written language before missions were founded among them.

But these figures, even though they tell so remarkable a story of what the years have wrought, tell only the smaller part of the story. One needs to know the horrible pit of African heathenism from whence these Congo Christians have been dug, and then to know the new Christian community, which is growing up wherever there has been planted a mission station or wherever a native evangelist lives, to realize even in small degree that which our wonderful Savior has wrought in Congoland.

The beginning of our own work in the Congo is well known to the readers of World Call. E. E. Faris and Dr. H. N. Biddle went out in 1897, but Dr. Biddle died the next year. Dr. and Mrs. Dye reached the field early in 1899, when Bolenge was taken over from the Baptists. One may always find the location of this first station on any map, because it is just where the Congo River crosses the equator the second time. Longa was opened in 1908, Lotumbe in 1910, Monieka in 1912 and Mondombe in 1920. The first church was organized at Bolenge in 1903.

The report for last year shows that the Disciples have now forty-two missionaries of whom four are doctors and one a dentist; there are 515 native helpers at 320 outstations, and 1,436 people were baptized during the year, giving our Congo churches a membership of 8,246. Their offerings amounted to $4,514.70, and the property owned by the United Christian Missionary Society is valued at $72,355.

These figures show us that the children of the Congo forest are waiting for the Good News. And to those who themselves know the change-working power in that gospel, one need not to tell of that which it is bringing to pass among them. Slavery and cannibalism and war, with their nameless cruelties, are steadily withdrawing before the story of the gentle Savior. Polygamy, the central custom of their social life, is being replaced by Christian marriage. Once in any village you would search in vain for a face on which no tribal marks had been cut in the living flesh, or for a man whose teeth had not been chipped or filed to make him look more terrible to his enemy. But today you walk through many villages and meet children as old as fifteen, on whose smooth brown faces no tribal marks have been—nor ever shall be cut, praise God!—and the custom of pointing the teeth seems, in many districts, to have passed away forever. The near-nakedness of the people and the red "ngola" with which they were wont to smear body and hair, grow increasingly uncommon as Christian civilization penetrates deeper and deeper into forest and jungle. The Christians have learned to dress modestly and neatly.

There has been given to the people the New Testament in their own Lonkundo language; in dozens of villages schools are taught daily, and each year better literature and other supplies are being prepared for those schools. From Lord's Day to Lord's day they gather about the Lord's Table and sing the songs of Zion in their own musical tongue. And over and over again, because they have been with Jesus and learned of Him, they have gone to take even to their enemies the story of reconciling love.

And because from the beginning the effort has been to show them how to live here in the life which now is, there is being raised up for their new industrial life a host of carpenters, tailors, merchants, brick and lumber makers, masons, engineers, just as for their spiritual and mental progress preachers and teachers are trained.

But one must not get the idea that the task is completed. On the contrary it is just well under way, and the dark spots outnumber the bright ones—and in the far interior almost blot them out. Very much land remains yet to be possessed, for the distant villages have

seen only the reflection of the Light, and those farther away still dwell in darkness.

Medical science and the experience of the years have made it easier for white people to live in that equatorial region. But the tropics still are tropics. The physical difficulties still rear themselves before us and much yet remains for their conquering. On the lower river, where the first missionaries fought against so many obstacles, they traveled largely over barren hills. The Upper Congo region is the real Congo basin. Once an inland sea, it is today a land of endless forests, with countless swamps, and hidden away in those forests are the hundreds of small hamlets where dwell the children of the forest, for whose redemption we are striving. In that forest there are footpaths which link together in some fashion those hidden hamlets, but the real highways of those forests are watery ones. For threading among them is the marvellous Congo river system, radiating everywhere as does the circulatory system in the human body. The Congo itself is the great elongated heart of it all, then its tributaries the main arteries, and their tributaries and the smaller rivers and the creeks stretching out until almost every village is touched in some way by this system.

For the larger of these highways of the King we have the good ship "Oregon," reconstructed in 1910, and which grows more useful with each passing year. And if the great host of the friends of our Congo Mission will give us the right kind of small launches, we can follow those smaller highways until to every nook and corner of that dark and mysterious forest there be taken the Light of the World. The consecrated and energetic members of the Women's Missionary societies of Missouri are undertaking to raise $15,000 for one of these launches, and West Virginia pledged itself several years ago to raise the money necessary for such a launch. (This first launch is soon to be shipped, we understand.) The Congo Mission is looking to some other of our strong states to make possible the other two launches.

Do the churches realize how short a service the Congo missionary may hope to render? In some twenty-two years our own mission has had five deaths and twelve missionaries have withdrawn from the field. Some years ago one of the largest Congo Missions found that, for a period of thirty years, the average length of service was three and a half years. It is evident that these later years have seen some improvement in that average, but even yet it must be but a few very brief years.

But launches multiply the years—they multiply life over and over again. And so with all other mechanical equipment. Equatorial Africa has too long been the "Wheel-less Land." When the golden streams flow more generously from the heart of the churches, some glorious day the wheels will start turning, and in a very literal sense the word of God will run and be glad. And first and foremost the paddle-wheels of these launches ought to be set in motion.

Few even of the friends of the work realize how isolated their Congo representatives are. At Bolenge, it is true, they are much less so than at many stations. Seven miles away, at Coquilhatville, there is the beginning of a city. Post office, telegraph and cable connections, and a wireless station, make the great world nearer, and even hydroplanes bring mail once in three weeks. One does not need, nevertheless, to go many

—Sent by Herbert Smith, Lotumbe, Africa.

The Hospital Building at Lotumbe, Congo Belge, Africa

Dr. Frymire is in charge of this hospital. Here he is able to teach some of the native young men the fundamental principles of medicine and as they go out into the back country, with the evangelists, they are often able to give First Aid very successfully.

miles from Bolenge, to see the Africa of yesterday. But one should go to a station such as Mondombe, to find a typical situation. Dr. Pearson is there now, but he will come home next year. One's pen almost refuses to write of that time when such a lonely station will be without any doctor. But suppose that now Dr. Pearson himself should become dangerously ill. The nearest physician is Dr. Jaggard, at Monieka. (He is also due home before Dr. Pearson can hope to return.) To get a message to Dr. Jaggard by canoe from Mondombe would require at least a week, and it would take Dr. Jaggard probably twelve days to go upstream to Mondombe. A launch might get help in a week! And surely steel is cheaper than life even at present prices!

And you may be sure that your Congo missionaries will not be content to wait for the way to be made easy. They are too near of kin to those sturdy pioneers who first flashed the name of Jesus from the mouth of the Congo to its source. Forward they will go, whether by canoe or launch; whether by steamer or by long wearying marches. For the Master has spoken, and Ethiopia stretches out her hands unto God. But you do not need to be told that to equip them properly is not only the right, but the efficient way.

FORWARD is ever the word. Now that the station at Mondombe is an accomplished fact, the eyes of all in the Mission are turned toward Wema. There we have already a little band of Christians, and a few evangelists are being sent to the "regions beyond." Not alone the natives, but government officers and merchants, are urging the establishment of this station. Never in the history of the Congo work has a more populous region been entered than that which lies between the Juapa and Lomela rivers to which Wema is the natural gate-way. The Mission hopes to see missionaries located there next year. If that hope be realized, reinforcements should be sent at an early date.

No discussion of the problem of African evangelization commences to be adequate which makes no reference to disease. How people do suffer where the Healer of Nazareth has never gone! Africa may not be, in the sense it was in Livingstone's day, the "open sore of the world," but the literal sores of her people are so often open, and their ulcers seem always waiting for healing. So many of their diseases are disfiguring and repulsive. Yaws covers them with hideous sores; leprosy turns the afflicted parts a ghastly white; elephantiasis causes their feet to become large and club-like. Our four doctors gave over 50,000 medical treatments in 1920, but they were only able to touch the outer edge of the suffering multitudes. And three of the four will be home on furlough in 1922 and 1923!

The Government was not able to do much during the war, but King Albert and Queen Elizabeth never forget the suffering of their Congo subjects, and now a very determined fight is being waged against that most mysterious disease of this land of mystery—the sleeping sickness. In this special campaign all our doctors are most actively engaged and are being helped by the Government.

In no phase of the work does the need for adequate equipment stand out more glaringly than in this fight against disease. Who can measure how the healing power of our four doctors might be increased, did they but have the needed medicines and equipment? Take the disease called yaws. For years all that medical science could do for this was to palliate its suffering, and let it run its course. And it was exceedingly prevalent. Now a specific has been found for yaws. A few injections bring about a result almost as miraculous in the eyes of the natives as the healing of Naaman, for the repulsive sores go away and the skin returns to its normal state. But this specific is very costly, which means that the doctors can have but a limited supply of it. Given an adequate supply, there is nothing to hinder their stamping out this disease in the region where our stations are located.

This is but a type of so much of their work. Think of them performing an emergency operation by the light of flickering, sputtering candles, when a few hundred dollars would make an electric plant possible!

Yesterday the children of the forest, in all those villages hidden away in its depths, dwelt literally in the darkness, and the shadow of death fell often across the rude doorways of their huts. Cruelty reigned and blood flowed often, because hate abode with them. They groped after God and found Him not. But now Jesus has come to show them the Father. And His name begins to be heard often in the jungle, and the songs of the redeemed make softer music than the forest was wont to know. So those villages will never again be the same. Not as in the long ago will they torture little children; womanhood is coming unto her own, surely though also slowly; homes are commencing to be; the little churches make bright communities among the still darkened ones. For some of the children of the forest are becoming the children of God.

Any Minister to Any Church

Make a liberal financial pledge and then pay regularly into the church treasury for the support of the church and for missions at home and abroad. Attend the services of the church regularly and thereby add to the power of these services in the community. Speak of your church and its work to others and help to build up the membership of Bible school, church and all departments. Pray daily for the church and for those who minister to it. Remember your minister is also your pastor. He wants to be in your home in time of need, and whenever he can comfort and help. Call upon him when you will—it will be his happiness to serve you.—*Written by R. H. Miller to the Independence Boulevard Church, Kansas City, Missouri.*

Benevolence A Universal Virtue

EVERY Christian communion has a few wealthy men and women who have the true passion for service, and these are held responsible for the care of the needy of their communion. So startlingly is this true of the Disciples of Christ that the names of its benefactors are most familiar. Governor Drake, R. A. Long, Thomas Phillips, Charles C. Chapman, J. G. Waters, R. A. Doan and others are household names among us. These men are true philanthropists, and the church sees to it that they have perpetual opportunity for use of their talent. But the debt to the needy of our communion is individual and cannot be discharged by others. There are too many proxies among us when it comes to benevolences. We do not expect others to do our praying, our Bible reading, our personal work; why should we expect them to abound in the grace of giving for us?

Philanthropy upon the part of a few is good, but it can never take the place of stewardship. We are happy in the good accomplished by great-hearted disciples, but we all know at least one disciple who should enlarge his own heart also. The doctrine of "faith only" has, in theory, met with harsh treatment among us, but it has a large following in practice. We can easily confute the advocates of "faith alone" in conversion, but we keep our seats when it is in debate in connection with benevolence. We have faith all right and say "Be ye warmed and filled," but our faith perishes being alone and without works.

Benevolence is a virtue which every Christian should add to his practice as well as to his faith. Our own flesh and blood are in need; if we individually and collectively do not provide for them we have denied the faith. Our debt of honor cannot be liquidated by the grace and gold of the few wealthy among us. The story of Silas Marner illustrates how we may love our gold until it masters us. The poor weaver received an earthborn joy in handling his gold pieces. When they were stolen he had no joy and a great void came into his life. A child wandered into his home and stole into his heart to fill the place left vacant by the stolen gold. He was reborn and became like the child in his ministry, losing his loathsome former self. Multitudes need to see themselves in Silas Marner and give their gold for the love and spirit of a child.

There is a story of a group of men spending an evening in the lobby of a hotel in a western city. The conversation turned upon the Bible. Some laughed, others sneered, when a rough old plainsman said: "Boys, the prettiest story I ever heard is in the Bible." He drew forth a wellworn copy of the New Testament, and turning to the tenth chapter of Mark read where Jesus blessed the children. The men became quiet and attentive as he read with fine modulation. Then he said, "We have drifted far from home and our childhood life, but wouldn't we like to go back and begin again? Boys, I dare not talk against a Book that speaks like that. If it tells the truth there is a better world than this, and we must become like little children to enter there. It is written in this same Book 'A little child shall lead them,' and many are they who will never find their way if the child misses them."

They are idols of hearts and households;
They are angels of God in disguise;
His sunlight still sleeps in their tresses;
His glory still gleams in their eyes;
These truants from home and from heaven,
They have made me more manly and mild,
And I know now how Jesus could liken
The Kingdom of God to a child.

Homes for aged, widow, orphan and indigent are benefactions indeed, but the ministry rendered is very meager compared with what is needed. We are caring for hundreds where there are thousands who need. We have made assignment of the task and closed our eyes to the pitiful need and stopped our ears to the moans and the sobs of the helpless. The secretaries make their appeal through literature, correspondence and personal visitation, yet the response is but a half-hearted one. The

Dr. George E. Gibson

Senior Elder of the Compton Heights Christian Church, St. Louis. Made an elder when church was organized twenty-eight years ago. He is a practicing dentist with a large business. He has taken care of the teeth of the children in the Orphans' Home in St. Louis for years, often spending a whole day at the Home. He has prided himself in the fact that the work done on the children's teeth is as well done as the work upon the teeth of the wealthiest. He has two daughters, student volunteers, who enter the College of Missions next year. Dr. Gibson is a happy, sunny, good-natured and lovable man.

—Photograph by C. M. Yocum, 1921.

Off for a Ride

On the Playground, Christian Orphans' Home, St. Louis.

Society cannot longer carry the responsibility upon its heart. Our membership cannot longer evade duty by the makeshifts enumerated above. We must come to close quarters with our task and grapple with it in a worthy way.

We must not stand convicted of miserliness in eternal things. There is a story told of a miser who published his poverty continually by going around in rags, and who acquired a fortune thereby. When he came to die he pledged his wife to bury him in the rags he had worn every day for years. She was about to carry out his request when a neighbor advised her to examine his clothes closely. She found to her amazement thirty-five thousand bank notes sewed in its linings. He wished to carry his fortune with him to the grave. He would cheat himself of a single worthy deed and his wife and children of their only support. There are multitudes of Christians who are just such misers today. They cheat themselves of doing anything worthy here, and seek to carry their money with them into the Beyond.

There is a better way—the way our Master took—the way of service. Along that way is answer to human need. Life's summits are reached in that direction. Life's transfigurations are achieved when we share our blessings with others. Then let the resolution of this hour be that of the poet who sang,—

Others, Lord, yes others,
Let this my motto be,
Help me to live for others,
That I may live like Thee.

What the Other Boards Are Doing

By Robert Lincoln Kelly, Executive Secretary, Council of Church Boards of Education

Earnest attention was given this address at Winona Lake not only because of the greatness of the achievements reported but also because our own Board of Education is being reorganized and we are deeply concerned to see it put into the most effective shape.

PROPERLY to comprehend what some of the boards of education are doing, one must be a believer in miracles. For through the providence of God, with the boards as instruments, blind eyes have been opened, deaf ears have been unstopped, and the lame have leaped with joy.

I do not need to go beyond the limits of the recent history of the Disciples of Christ for concrete evidence of the truthfulness of my declaration, that is, if you believe a miracle to be the triumph of spirit over matter and untoward events. For you have demonstrated within the past few months, in meeting your Interchurch Underwritings, that the phrase "mere scrap of paper" is not in the Disciples' vocabulary. No more heartening incident has occurred in recent years than your courageous discharge of this unwelcome duty. Let us give another concrete illustration.

One year ago the Christian Education Movement so called was launched by the board of the Methodist Episcopal Church, South. Here was a constituency of two and one quarter millions ,most of whom, upon the testimony of their leaders, had serious educational short sightedness and ears dull to the appeal of Christian education. In places educational progress was thwarted by jealousies and hostilities. The cause of education had not been included in the Centenary Movement. Not only was there marked indifference among these people to the claims of Christian education but they were wearied with a repetition of campaigns and many of their Centenary and other pledges were unpaid. As if these were not difficulties enough, the unprecedented economic depression intervened. When the campaign began cotton was forty cents per pound; when the period for making pledges came the price had dropped to ten cents. Rice

which had been three dollars per bushel was now sixty cents per bushel.

And yet within twelve months the ninety institutions of the Southern Methodist Church were welded into a unity and a profound conviction was burned into the imagination of the membership that the salvation of the church comes through its functioning as an educational enterprise. With the unification and education of the church—a short course, to be sure, for such marvelous results—came an appreciation of the Christian truth of the trusteeship of life and property. As a part of the campaign a call was issued for five thousand young people for service in the pulpits at home and the mission fields abroad, and more than five thousand responded. Thirty-three million dollars was asked for the schools and colleges and within the ten days devoted to pledge making, in spite of all obstacles, $18,000,000 was subscribed. All the goals set up as objectives except the financial one, were fully reached within the first twelve months of the two year campaign. The leaders confidently expect to realize the total financial objective within the next year.

The educational activities of the Congregationalists during the past year represent a widely different temperament and method. If the achievements of the Southern Methodists constitute the most spectacular development of the year, the accomplishments of the Congregationalists represent perhaps the most significant. The Methodist campaign has been and is being conducted very generally along the now somewhat standardized lines of the Men and Millions Movement, the Centenary and the Interchurch World Movement campaigns. On the whole, the methods were of the "promotional" type—intensive work under high pressure.

The Congregationalists have worked with greater deliberation. The Congregational National Council, two years ago, appointed an Educational Commission composed of leading educators of the church. This commission asked the Council of Church Boards of Education to make a comprehensive survey of Congregational institutions with special reference to their fields and their curricula. This study was based upon the American College Survey of the Interchurch World Movement. It covered eight or ten states. In the light of this study the Council of Church Boards of Education drew attention to certain prevailing principles and tendencies and made specific recommendations for the work in individual institutions. A supplementary study was made by a member of the staff of the Congregational Education Society.

As a first large result of these investigations the Educational Commission proposed to the recent National Council in Los Angeles the establishment of a Congregational Education Foundation to be equipped financially and to be guided by personnel adequate for a far-reaching piece of constructive educational work. Frankly, the models for the Congregational Education Foundation are the Carnegie Foundation for the Advancement of Teaching and the General Education Board, endowed by Mr. Rockefeller. The National Council this year ratified the proposal and has appointed the trustees of the Foundation. It will take some time to put this plan into operation but when achieved it will have an element of stability which the high-pressure campaign lacks. The Congregationalists are digging deep and laying permanent foundations. Of even more far-reaching significance is this step, however, for the cause of Christian education, because while the Congregationalists have always been conspicuous leaders in American education, their institutions have heretofore been quite independent of the churches. Invariably they have had self-perpetuating boards of trustees and little or no formal or informal church affiliation. This step does not indicate a departure from tradition on the formal side. But it does indicate a group consciousness which is new and a determination informally and really to develop a worthy system of Christian education under Congregational auspices.

A survey of your institutions, similar in purpose and method

—Photograph by C. M. Yocum.

Two of the Speakers at the International Convention, Winona Lake, Indiana

To the left Dr. Robert Lincoln Kelly; to the right Dean Charles R. Brown, of the Yale Divinity School.

to that made of Congregational institutions, is now being made by the Council of Church Boards of Education, and will soon be placed at the disposal of your Board of Education.

Already the fact has been disclosed that the Disciples lead perhaps among the church college groups, in the curriculum emphasis upon Bible teaching. The statement sometimes made that higher education in America has forsaken the Bible as a text book does not apply to colleges of the Disciples of Christ.

THE Methodists, South, and the Congregationalists represent extremes as to methods of operation. The methods of most of the boards of education lie between these extremes. Nearly all of the religious bodies are now conducting financial campaigns or have just completed them. In some cases these campaigns are conducted by the boards and in others by the institutions themselves with the boards cooperating, or by the Forward Movements of the churches with the educational boards participating. The Southern Baptists completed their campaign for $75,000,000 for education and missions with an over-subscription. The campaign of the Evangelical Association for $1,425,000 for education also was over-subscribed.

In the aggregate, the post-war askings of the boards and affiliated institutions for Christian education quite exceed $325,000,000 and there is good indication of ultimate success on the part of almost every group. Some of these campaigns are to extend to 1924 or 1925. The board of the Presbyterians, U. S. (Southern) are working their field section by section and by this means are invariably attaining the results sought. The Methodist Episcopal Church is working by institutions and with uniform success under the general leadership of the Councilor in Finance of their Board of Education. This Methodist Episcopal development, however, is not a "movement." The term "movement" is being consciously avoided, and the campaigns are carried on quietly without church-wide publicity of any sort.

One of the most hopeful developments of the year within the financial field has been fostered by the General Board of the Presbyterian Church in the U. S. A. I refer to the so-called Challenge Fund. The General Board of Education has divided Presbyterian colleges into groups whose campaigns are allotted to successive periods of time. The General Board pledges a definite percentage of the askings of each college—in practice, two-sevenths of the total amount. As a result of these pledges the colleges have been stimulated not only by the expectancy of financial assistance over and above that which they may secure by their own efforts, but because of the practical assurance that they are not fighting single handed but have the sympathy, the prayers and the financial support of the great church with which they are affiliated and which they are trying to serve. On the other hand the membership of the church is brought to feel a sense of solicitude for and ownership in her institutions of learning for the pledges of the Board of Education are met through contributions in the Every Member Canvass.

As a result of this method it was asserted at the last General Assembly that, "Never before have the colleges reported additional pledges to their funds to an amount anywhere near the amounts reported this year." It has furthermore been demonstrated by the colleges that have had the full aid of the Finance Department of the Board that they have not only been more successful in their results but have attained the results at much smaller expense than is involved in the methods and practices of the professional campaigner. Certainly the recent achievements have been little less than phenomenal in this field as well as in most of the fields with which the Boards have to do. The past decade has marked by far the largest degree of progress—in spite of the war and financial crisis—the older boards have ever known while during the decade several new boards have been organized and have attained commanding influence.

Of such a kind is the board of the Northern Baptist Convention. When it was organized ten years ago the board was without means, without prestige and faced, on the whole, a most disheartening situation. To be specific it was found that as compared with other leading Protestant groups, relatively few Baptist young people were enrolled in colleges, and education was not a subject of Baptist interest.

WITHIN the decade the Baptists of the North have assumed their share of responsibility for the education of the nation. The number of their students has increased 70 %, the assets of their institutions 95%, the number of their student pastors in tax-supported institutions from two to thirty-four. The Baptist Convention in 1915 adopted a Five-Year Program, the educational objectives of which were student pastors in twenty-five universities, one thousand Baptist students in theological seminaries, fifteen thousand students in colleges and universities, and $6,000,000 for additional endowment and equipment at home and abroad. They now have pastors in thirty-four rather than twenty-five universities, they have 17,000 instead of 15,000 college and university students, they have raised for education $40,000,000 instead of $6,000,000 and they have failed to attain their goal only in the matter of recruits for the seminaries. Instead of one thousand students they have secured but four hundred fifty-one. A year ago the Christian spirit and purpose of Baptist institutions of learning was publicly challenged by leaders within their own ranks and the utter groundlessness of the charges was conclusively proven by the board.

This brief description of the major activities of the Baptist board calls attention to the important fact that the boards have a wide range of interests and a variety of functions. They are by no means confining themselves to financial campaigns. They do not place first emphasis upon the securing of money—not even for themselves—and some of the boards now have invested funds which pass the million mark.

In some instances, as for example, the Congregational Educational Society, the board has advisory jurisdiction over the entire field of religious education; in church schools—Sunday and week day—, in colleges, seminaries and training schools. The Congregational Education Society also has a department of Social Service and one of Missionary Education.

IN the case of the Presbyterians, U. S., the work of Christian education and Ministerial Relief are in the hands of the same organization. This board is doing a notable piece of work in promoting education for the ministry and missionary service, and in securing higher salaries for ministers, in accumulating an endowment for Ministerial Relief, and the board is now formulating a system of insurance and pensions for ministers.

The Methodist Episcopal board is making an important contribution to the education of the Southern Highlanders, those original Americans who "return such splendid dividends in consecrated manhood and womanhood." They also are expending a relatively large sum in building up a system of education through their conference courses of study for young men who have had no other opportunities for constructive theological or ministerial training.

But the lines of service just mentioned are somewhat aside from the leading activities of most of the boards. Perhaps these leading activities may be summed up roughly under five heads.

1. Most of the boards have more or less direct contact with their established educational institutions. The boards are concerned to stabilize these foundations of Christian education and to assist in formulating their policies. Several of the boards participate in the standardization and classification of their schools, colleges and universities. They sympathetically set goals of attainment, educational and financial, for their institutions which they then proceed to assist them in reaching. In some instances this work has been so scientifically and so conscientiously done that the General Education Board and similarly endowed agencies rely for certain types of information upon these church boards. The value of the prestige in the educational world which some of the denominational colleges have thus secured is beyond computation. Almost without exception, in the boards which have been departmentalized, there is a college secretary.

2. They are coming more and more to realize their responsibility for introducing and maintaining religious interest and life in the great state and independent colleges and universities. They realize the inability of the state institutions and the indisposition of some of the independent institutions to include this crown of all education in their total program. They know that scores of thousands, indeed, hundreds of thousands of the choicest children of the churches are spending their academic careers in these great institutions, practically unshepherded by their alma maters. They have heard the Macedonian cry of many of these institutions to come over and help them and they have heard the call of the Christ to "Feed my sheep." Most of the boards have a university secretary. One of the boards operates in sixty-three state and independent universities.

3. The boards are impressed with the absolute necessity of the entire system of American education being permeated with the spirit and power of Christianity. They are valiantly fighting for this fundamental tradition of American education. They feel that nothing less than this will guarantee the permanency of our governmental structure, of our civilization itself. They believe this is a *sine qua non* of a healthy and sane democracy. To this conception which is an unalterable conviction, they have solemnly pledged themselves. They know much of the American public does not have this ideal, they know the constituency of the churches themselves is often unconcerned and indifferent. They realize they have a mighty task but they have a clear discernment that this way lies Christian progress and American civilization. Several of the boards have departments of publicity to assist in this program of propaganda.

4. The boards realize that such a result can eventuate only as there is an army of professional and lay workers, men and women consecrated to these ideas and qualified by natural endowment and long and careful training for so matchless a task. They are therefore addressing themselves to the great enterprises of evangelization, of vocational guidance and life enlistment and recruiting. They assist in school and college visitation, they promote vocation days and life work conferences, they participate in student conferences and assist in the establishment of lay workers' training schools, and that worthy candidates without adequate means for educational preparation may not be eliminated from the opportunities of this service, they promote children's day funds, students' loan funds, scholarships and employment bureaus. Last year there was returned to the Methodist Episcopal Student Loan Fund alone almost $150,000 by former beneficiaries. Most of the boards have one or more lifework secretaries, men and women.

5. The boards realize that the total task as thus inadequately set forth cannot be realized if there is denominational jealousy and rivalry. It is a task not for blind and prejudiced partisans. The task calls for enlightened statesmanship. The boards therefore have repudiated the principle of competition as ineffective and unchristian and have committed themselves to the principle of cooperation. They seek the best means of bringing their own institutions and constituencies into cooperative relationship and they have banded themselves together into a Council of Church Boards of Education for the study of their common problems, for the interchange of ideas and methods, for the awakening and communicating of inspiration, for the strengthening of courage, for the development of that power which inheres only in unity. The boards individually and collectively constitute a league of hearts striving to perpetuate the methods and the message of Him who taught as man never taught.

Another Chapter On Mexico

By ESTHER TREUDLEY JOHNSON

THERE is at least one undisputed statement which can be made concerning Mexico—it is a land of contrasts. Underneath her soil are mines of untold wealth, yet the majority of her people live in desperate poverty; in the cities, particularly, one may see the woman of wealth in her silk dress and high heeled shoes and, walking by her side, may be the very poorest woman, in rags, with a cotton *roboso* about her head and barefooted; Mexico had a university and schools even before John Harvard was born, yet the Mexican people in the mass are illiterate.

Hardly a tenth of the entire population has even a common school education and more than three-fourths can neither read a street sign nor scratch their own names.

On the streets of the large cities can be seen the very latest models in limousines or touring cars but, walking along the gutter or on the side walks, anywhere, are men with great loads upon their backs strapped across the forehead for support; for miles and miles one may ride through desert stretches, sandy and unproductive, and then, perhaps, quite suddenly, he may find himself in a spot, rich and green and fertile, usually made so by irrigation; desert and tropical luxuriance and snow-capped mountains may at one moment lie side by side within one's range of vision.

Almost in the center of this republic of such great contrasts are the states of Zacetecas, San Luis Potosi and Aguascalientes—states in which the Disciples of Christ have an immediate and particular interest, and if one could draw an imaginary line between the three capital cities of the same names there would be formed an almost perfect right-angled triangle.

A Typical Street Scene in One of the Larger Towns of Mexico

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To the north at an altitude of some 8,000 feet lies Zacetecas, mediæval and picturesque, now a city of only about 10,000. At one time it was one of the richest silver mining centers of the whole country, but this city, as many others along the western railroad, suffered greatly during the long years of revolution and her population rapidly decreased through starvation or migration from a rich, populous city of over 30,000. Her mines are idle now and, with the present low market value of silver, it is a question when Zacetecas will again regain her former prosperity.

Almost directly south of Zacetecas is Aguascalientes, in a richer agricultural section and a city which, in the days of prosperity, became well known to American and European tourists because of its hot springs about which baths had been built but which have now fallen into disrepair. But Aguascalientes, too, suffered greatly during the past ten years of revolution and her population of some 50,000 is very poor. As a rule, the cities of Mexico do not gain any prestige through manufacturing projects, but rather they are chiefly the centers for agricultural or mining interests. This fact is true of Aguascalientes but, in addition, it is also a railroad center and some of the largest railroad shops in the entire Republic are located in this community.

A little to the northeast is San Luis Potosi eight hours away from

—Photograph by Mr. Dobson, 1921.

Professor Diaz and Family, San Luis Potosi

Mr. Diaz is head of the Spanish Department, Colegio Inglis.

Aguascalientes by Mexican railway. At the very first introduction to San Luis, one instinctively feels that it is much more of a city than either of the other two. You turn to your guide book and read "one of the chief commercial cities of the Republic and a large mining center." Many of the streets are wide, and a great number of imposing buildings give the appearance of prosperity. When our speech betrayed, in any way, a comparison between Aguascalientes and San Luis Potosi which, even in a slight way, might be interpreted to the detriment of Aguascalientes, our loyal missionaries would say, "But you must remember that the suffering in San Luis Potosi during the revolution cannot be compared to that of either Zacetecas or Aguascalientes."

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We have no work as yet in Zacetecas. It is a religiously fanatical center, with many costly church buildings and one great cathedral which stands upon a corner of the small, main plaza—all of which is in great contrast to the poverty of the people. Previous to the revolution, before the missionaries were compelled to leave the country, there were two strong Protestant churches, a Presbyterian and a Baptist, numbering several hundred adherents. But in recent years the church interests have suffered much along with every other interest in that city, until now the present constituency of the Protestant church in Zacetecas, if actual count could be made, would be found to be even less than one hundred.

"We must enter with our workers in another year," was the verdict in the hearts of the visitors as they left that attractive city which had made such a great appeal to their imagination.

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The Mexicans have an interesting proverb with an even more interesting application. It goes like this: "The bark protects the tree," so the coating of dirt protects the body. One, even though only a casual traveler, is soon convinced that the people of Mexico must really believe in the truth of the proverb with its application for they certainly apply it, with all diligence.

St. John's Day, June 24, has, in some way, come to be sacred to the bath, and it is probably literally true, a statement that was corroborated from several different sources, that among a large number of the people complete baths are rarely ever taken from one year's end to the other, excepting upon that day.

Inevitably, in the train of such uncleanliness follows much disease and sickness. An eminent missionary doctor who has served Mexico for many years recently made the statement: Half of the children in Mexico die before they are five years old; a half of the remainder die before they reach the age of young manhood and young womanhood; and a great majority of the remaining fourth do not grow up physically strong. Almost in affirmation of these startling statistics, Wallace Thompson in his "People of Mexico," says that if the Mexican statistics can be accepted, half of all who are born in Mexico die before they are seven years old and three-fourths before they are forty. More than this, he adds, half of the Mexicans living today are under twenty years of age, one-third live after

—Photograph by Mrs. Johnson, 1921.

The Church and Institutional Buildings, San Luis Potosi

This picture was taken from the school building. The two buildings, one on either side of the church, are part of the mission property.

thirty and less than one-fifth attain the maturity of forty years.

This fact is certain, from actual observation, that nowhere can one see upon the streets more old "young" men, women and children, than can be seen any day upon the streets of the cities and villages in Mexico. We visited the only hospital in one of our cities and we came away realizing more positively than ever that one of Mexico's great needs is native men and women trained in the science of medicine and sanitation, not only that they may heal the bodies but that they may show the people how to live.

Such statistics as the following startle one:

One million and a half people.

One Christian doctor.

No hospital.

But this is the present status of the work of the Disciples of Christ in their territory in Mexico—the land of such great need.

The one doctor is Ezra A. Lines and the city in which he works is San Luis Potosi. He has a small dispensary through which in his quiet, sympathetic way, he is gradually reaching into the hearts of the people in this most important center. It was opened up in November, of 1920, and during that month forty-nine treatments were given, an average of a little over one a day; in June, 1921, it had increased to 310 treatments, a little over ten a day; a total of 1341 since the dispensary opened. All of this indicates the need and the appreciation for one who can minister to the body "in His name." While the patients have come from the poorer class, those who can pay are asked to do so, but no ministration is denied because of inability to pay the cost.

—Photograph by Mrs. Johnson, 1921.

Colegio Inglis, San Luis Potosi

—Photograph by Mr. Dobson, 1921.

A Group of Sunday School Children, San Luis Potosi

The young man standing in the rear is Samuel, one of the students, who is preparing himself for the ministry.

The only public reading room in the city of San Luis is found in the Mission building. It is small and as yet inadequately furnished.

Since April, by actual count, over two thousand have availed themselves of its privileges. "One of the finest ways I know of making contacts with the young men of the city is through such a place as this," commented Mr. Dobson, the missionary in charge, as he showed us about the buildings and told us of his plans for the immediate increasing of the work, particularly the enlargement of the reading room, social rooms and the addition of gymnasium equipment. All of this work, through the social contact, leads into the Bible study classes and, in many cases, eventually into the church. Fourteen of these young men have been enrolled in the past six months in Bible study, two of whom are preparing themselves for definite Christian service.

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The day school under Miss Ina Smith is at the present time reaching perhaps the greatest number of people—the total enrollment for the past few months having been 214. Many of the children are from the most prominent families, including eight children of the present governor of the state of San Luis Potosi. Eight native teachers are employed and, in addition, the time of the missionaries has been heavily taxed to supply the needed instruction, particularly in the English department. This one feature of the work has an immediate and unlimited possibility for expansion—with proper equipment and a sufficient number of well trained teachers. "How many American teachers do you have?" is the question most frequently

asked by parents who are considering placing their children in the school. It is a tribute to the thorough training of the American public school and college, and a sufficient staff of such teachers would insure for this school a position of unlimited service for the entire city of San Luis Potosi.

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In addition to the medical, institutional and educational work in San Luis Potosi, there is one other interest which stands side by side with these three and which, in reality, is the goal of all the work done in the Mission—the evangelistic work. Slowly, this is winning its way principally through individual contact. Some one wants to know just what Protestantism means; gradually the way opens up for frank discussions upon things religious and then in the course of months, if the interest can be maintained, through personal Bible study and frequent visits with missionaries and other Christian workers, it will mean another one led into the larger life.

There are two church services held each Sunday in the Mission compound; one in English, principally for Americans residing in the city, the other for the Spanish speaking people. In the two Sunday schools there is an enrollment of one hundred; in the Christian Endeavor society there is a group of forty-seven. In addition some work has already been begun in the outlying districts within the state of San Luis Potosi.

It is not a spectacular work any more than it is among the churches in the homeland, but it is a quiet, steady, uplifting influence at work that is gradually, little by little, making itself felt within the entire community.

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The group of missionaries with the visiting friends were sitting in one of the little social rooms in the Mission building. They were talking of Mexico and the work and the great need everywhere. One of the men said, "The Mexicans have another interesting proverb that, translated, means 'Today we have, tomorrow God gives.'" How truly that thought seemed to fit into the lives of the Mexicans as we had seen them from day to day—living from hand to mouth and for today only; careless and unconcerned for the morrow and what it might bring!

But who is this Mexican of whom we talk so glibly? There are 15,000,000 of them; 6,000,000 pure blooded Indians, perhaps 1,000,000 white of pure Spanish blood, and 8,000,000 mixed Spanish and Indian, who have received the class name of mestizo. And because the latter so greatly outnumbers the other two, he has become the typical Mexican of today. He is the man whom the casual traveler sees the most of, for he is the one who is always upon the streets of all villages and cities that lie along the beaten pathway of the ordinary tourist. He may be very dark with decided Indian features or he may be light, indicating a greater inheritance of Spanish blood. He is poor, ignorant, superstitious, dirty, trodden underfoot these many years by those in authority, and yet within him are the stirrings of new life—some little consciousness of the latent power that is within him.

Quoting again from Mr. Thompson:

> In the mass, the Mexican crowd rejects ideas, even though its individuals cling to them and weigh even their supremest moments in the scales of mind; ideas, then, must become the fabric of the patriotism of the crowd—ideas of service and of cooperation, ideas of education. In the mass, the Mexican crowd gazes in dull apathy at institutions and knows not what they are, and yet because the Mexican crowd is what it is, because the Mexican individual is what he is, institutions are a greater need to Mexico than to any other people in the world; institutions, then, must be given her—institutions of honest government, of learning, of manual education, of uplift and clean joy.

And so the proverb of the Mexican, which is the present basis of his philosophy of life, "Today we have; tomorrow God gives," keeps ringing through my heart coupled with a verse from II Corinthians: "Now is the accepted time; behold now is the day of salvation." The Christian forces of our land, if they can enter in adequately, may help to make "today" for Mexico what "tomorrow" surely must be in that land of promise!

The Self Apportionment Plan

General Statement

FOR many years the missionary, benevolent and educational boards of Disciples of Christ, have been sending suggested apportionments to the local churches. These apportionments have been based, usually, on the records of the preceding year. Generally, an increase of 10% to 25% over the gifts of the previous year was suggested.

Some of the boards and many of the churches have felt that this was not a scientific apportionment. The reason being that sometimes a small church which had given liberally was apportioned a much larger sum than a large church that had been stingy.

Furthermore, the apportionments were made out by a state committee or national committee which could not, under the circumstances, fully understand local conditions; hence, many of the churches felt that the apportionments were being made without the knowledge of their ability and willingness to give.

We have preached for more than a hundred years the principle of the authority and autonomy of the local church, yet in the matter of the missionary budgets, an outside committee has been handing down the apportionments to the churches. To be sure, the apportionments have been only suggestive, yet thousands of the churches left the matter to these outside committees, thus escaping the responsibility which should have been theirs through all these years. About the only course left to the boards was to ask for an increase each year.

The New Plan

The United Christian Missionary Society has decided to call upon the churches to make their own apportionments; and not only upon the churches as churches, but upon the various departments of the church, such as Sunday schools, Women's Missionary societies, Young People's Mission Circles, etc. The officers of the Society, the Executive Committee and the Board of Managers, have fully considered the plan and feel that the inauguration of the self-apportionment plan will not only be to the best interests of the church, but to the best interests of the Missionary Society as well. The following apportionment plan is, therefore, suggested:

I. Cabinet or Committee Meeting

Each local church is urged, through its minister or official board, to call a cabinet or committee meeting in which all departments of the church shall be represented, such as the Women's Missionary society, Sunday school, Christian Endeavor, etc. This meeting to study the needs of the state and national boards and, with all the needs before it, to fix the total goal or apportionment for the church for the ensuing year.

II. Needs of the World

1. The needs of the world at home and abroad should be studied. The responsibilities and opportunities of our own societies should be before the committee. Pamphlets may be secured from the various agencies, stating their needs. The United Society will furnish free a pamphlet entitled, "Why the United Society Needs a Maintenance Budget of $3,000,000 for 1921-1922."

2. The committee should face the obligation of the Great Commission to preach the gospel at home and abroad. The slogan, "Where the scriptures speak we speak," is still above par among Disciples of Christ. The Great Commission is still binding on twentieth century Christians as it was upon those of the first century.

III. Aims or Apportionments

1. In setting the apportionment for the ensuing year, a record of the past year's offerings to the missionary, benevolent and educational agencies should be before the committee. This information may be obtained from the Year Book.

2. Estimate the amount per member, per week, from the above total. This is also shown in the Year Book. The weekly giving to these causes for all members of our churches last year was not more than four cents per member, per week.

3. In the face of the very low per capita giving, consider the necessity of a forward movement in our regular giving.

4. The per capita giving would be greatly enlarged if the church would adopt as its slogan, "As much for Others as for Ourselves." A number of churches have already reached this goal, and all could easily do so if every member would give "dollar for dollar." That is, make his pledge for the missionary budget the same as for the local expense budget.

5. A still better plan would be to secure the adoption, by all members of the church, of the principle of stewardship, with the tithe as a minimum standard. When our churches become tithing churches all of our financial problems will be solved, as well as many of our other problems. However, the advocacy of the tithe should not be from the standpoint of legal obligation; but of a voluntary acceptance of the principle of tithing in gratitude for the blessings of Christianity. The Jew, "under the law," should not be more liberal than the Christian "under grace."

IV. Divide Apportionments Among Church Departments

In planning for the total apportionment of the church, each department representative should be asked to make a tentative apportionment for his or her department, this later to be reported back to and ratified by the department. When this has been done by all departments, then the totals should be added together for the final consideration and endorsement of the board and the whole congregation. In this way each department of the church will know the aims and plans of all other departments.

—Photograph by Hinkley, Winona Lake, Indiana

Panorama of as Many Members of the Winona Lake

V. An Educational Campaign for the Whole Church

1. When the budgets or apportionments for the church have been made up by the committee, a plan should be inaugurated to inform the whole church. The entire membership, as well as the committee, should be thoroughly informed on the needs of the world and of all the societies. Literature may be obtained for free distribution to each family in the church. Church members usually do what they know.

2. Educate the church on stewardship and tithing. Stewardship is one of the big new words in our vocabulary. A series of four pamphlets may be obtained for free distribution from the Stewardship Committee of the United Society.

VI. Every Member Canvass

1. After proper preparation, an Every Member Canvass should be made. The purpose of this canvass being to secure a weekly offering from every member, old and young, for both local work and for missions, benevolence and education.

2. The canvass should also include the securing of a subscription for WORLD CALL from every home of the church. WORLD CALL is our monthly missionary magazine and is said to me the finest missionary magazine printed in America. The subscription price is $1.50 per year. Twelve visits of the WORLD CALL to every home of the church will instruct and inform the membership as will no other publication.

The A B C of the Every Member Canvass

Bed-Rock Essentials

Much has been said and written about the Every Member Canvass. This article furnishes the main points of that most excellent program. Any church following out these suggestions will have a successful canvass.

A

Adequately Prepared Canvassers

NO canvass ever succeeds without preparation. Not only the minister and church members must be prepared, but a group of canvassers should be prepared who thoroughly understand the plan. They should be appointed to go two by two. They should arrange the entire membership of the church into groups so that the canvass can be made in a single afternoon. They should understand the budgets, both local and missionary. With the canvassers well prepared, the task is already half done.

B

Budgets, Local and Missionary

All departments of the church should be consulted in the making of the budget. The church board should call in representatives of the Woman's Missionary society, Sunday school, Christian Endeavor, etc., and consult them in the preparation of the total budget for the church. Budgets should be prepared in two parts:

1. The budget for local expenses, which includes the minister's salary, janitor, heat, light, repairs, etc. This local budget should be adequate to care for all of the local work for the year.
2. Missionary, benevolent and educational budget. This budget should include Home and Foreign missions, Benevolence, Ministerial Relief, Church Erection, Religious and Missionary Education, State missions, and any other work outside the local church.

A number of churches are making the missionary budget the same as the local expense budget, thus reaching the ideal "As Much for Others as for Ourselves." If each contributor gives dollar for dollar, that splendid aim may be reached.

Convention as Would Stop at Dinner Time to be Photographed

C

Church Informed and Inspired

Information is necessary to realization. The whole church should be informed of the Every Member Canvass plan and its purposes. It should also be informed as to the amounts and items of the two budgets. Every member of the church should fully understand the amount of money necessary to carry on the local expense work and the aim set by the committee for the missionary work. Six weeks is the normal period of preparation.

The members should be asked to stay at home on Sunday afternoon, on the day of the canvass, until after the canvassers have made the visit. Hundreds of churches have received the cooperation of practically their entire membership when the plan was fully understood. Information, Inspiration and Realization are three big words, but the first of these is Information.

D

Do the Job in One Day

The most successful canvasses have been those that have been organized to canvass the entire membership in a single afternoon. The canvassers will give their time enthusiastically for one day's service. The membership will stay at home for one day. There is inspiration in the whole church working at a given task at a given time.

It is suggested therefore, that time will be given for preparation and organization so that the canvassers going two by two may visit every home in the church on the day of the canvass. The Kansas City slogan, "Get It Done," will work best if it is done in one day.

E

Every Member Canvassed for Weekly Pledge

It is to be an Every Member Canvass, not an every house canvass, nor an every father canvass, but every member of the church should be asked for a pledge. The children should have the opportunity of making their own pledges, if they are members of the church. The canvass should be for a weekly pledge, not a pledge to be paid by the father once a year by check, nor once in six months, nor each quarter; but the members should be admonished to follow that Scriptural statement in 1 Corinthians 16:2 —"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

F

Follow-up and Check-up Missing Members

Some members may have been missed on the Canvass Sunday, and others might have been kept away from home for various reasons. The canvassers should see these members the following week and finish up the work by the next Sunday. It isn't fair to the church member not to be canvassed for his contribution. He needs the visit of the canvassers and he needs to give to maintain his interest in the work.

G

Get the Pledge Paid Every Week

It is one thing to get a pledge—it is another thing to get the money. The church should encourage the entire membership to pay their pledges promptly. If a member lags behind in his paying, it will not be long until he lags in his attendance at the church services. Paying members are usually regular attendants, hence it will stimulate regular church attendance to keep members paying their pledges promptly every week. It will not be hard for them to do this, but it will be difficult if they get behind for two or three months. It's good psychology and good religion to get the pledges paid weekly.

If a new member pays his pledge regularly the first year, he will gladly renew his pledge the second year and pay it. But if he is allowed to lag in his payments, the church will eventually lose his money and, in all probability, lose the man. Practically every church member unconsciously adopts the motto, "Use me or lose me."

H

Hitch Up Tithing to the Every Member Canvass

The tithing principle fills up the Every Member Canvass. It puts the right message into the right method. It puts a new content into the whole program. It adds the following strong points:

1. A definite canvass for a fixed proportion of a man's income. This proportion should not be less than the tenth. When a man asks, "How much shall I give?" let the canvassers tell him plainly he should give at least a tenth. This at once puts the canvass on a high plane with a clear-cut call for systematic stewardship to every member of the church.

2. It gives the advantage of a spiritual appeal. Practically every church member secretly admits that tithing is the proper thing to do although he may refuse to do it. A direct canvass for ten per cent is bound to touch the conscience of the church.

3. A canvass for the tithe is fair to rich and poor alike. The larger the income, the larger the tithe. It is often remarked that the rich do not give in proportion to the poor. The poor are usually willing to become tithers if the well-to-do would join them. Many of the wealthy should give more than the tithe, and will do so when once they have the tithing habit fixed as a life principle.

4. The tithing system has the argument of success back of it. There are no records of failure among churches that tithe. The examples of success are legion. The practice of stewardship in the church would forever settle the financial problem, as well as many other problems.

5. A canvass for, and the practice of tithing will tend to produce real missionary churches. There is no case on record of a tither being anti-missionary. People are largely non-missionary through selfishness. The man who recognizes that the tithe belongs to God is always willing for part of it to go to the Lord's world-wide program. Numerous reports of small tithing churches show more given to missions than by large non-tithing churches.

The Kingdom of Christ is being delayed, millions are dying in the midnight of paganism, because Christian people and the Christian church fail to render unto God the things that belong to God.

Old Letters of Rare Value

By MARY J. JUDSON

IN the November, 1874, issue of the *Christian Monitor* appeared the following reference to the organization the previous month of the Christian Woman's Board of Missions in Cincinnati, Ohio. Considering the importance of the event the report is certainly not redundant, except in the titles given the women who participated in the organization. It reads as follows:

Sister Dr. Pearre of Iowa City, Sister Dr. Jameson of Indianapolis, Sister Mary A. Bryant of Ashly, Mo., Sister Dr. Hopson of St. Louis, Sister W. T. Moore of Cincinnati, with many others, good and true, are leading the van of the movement now being inaugurated by the ladies of the Christian Church.

In the early years of the Christian Woman's Board of Missions they were very kindly granted some space in the *Christian Monitor* for publication of reports of their work, but the time came when they felt that they must have an organ of their own, giving them more room and greater freedom in pushing their enterprises. The following extracts from a letter from Mrs. S. E. Smart, one of the editors of the *Monitor*, written in St. Louis, March 19, 1883, to Mrs. G. W. Moore who was furnishing the mission notes shows how the new venture, *Missionary Tidings*, was regarded:

Will you continue to report through the *Monitor* after the new paper is started? I hope it will be a success, pay its way and do much good. I did think it would be a good thing, cheaper for the Board to have a few pages of the *Monitor*. It will require good management and a constant close watching of little things to make the proposed paper pay its way. It would perhaps be well for you to write out a prospectus of the paper for publication. I will make mention of it as you requested though as yet I know very little about it.

It seems that Mrs. S. E. Shortridge, secretary of the Board, wrote Isaac Errett in regard to discontinuance on expiration of subscriptions, sending receipts, etc., and after answering her questions he wrote as follows, his letter bearing date of December 1, 1884:

You will probably soon grow into a larger paper. As the field is all your own, you can afford to demand a fair price, after they find that your paper is a necessity. The mass of your Christian women will not object to that, I think. I shall be glad to render you, at all times, any assistance in my power.

An interesting letter is at hand from W. T. Moore, written to Dr. P. H. Jameson of Indianapolis from London, March 12, 1889. It is in part as follows:

I take the opportunity of very cordially thanking you for the degree which was conferred upon me, unsolicited on my part, by your curators and faculty.

I have written fully to your wife about Jamaica matters. The young men are anxiously waiting for instructions.

H. S. Earl wrote Mrs. Jameson from Liverpool, England, April 11, 1889, about young ministers for Jamaica and added the following:

We are educating both the Sunday school and the church in missions and missionary work, and trust that fruit will appear to the glory of God, and the spread of His truth. Once a month I give a special address on foreign missions and take up a collection for this object. We have to labor at a serious disadvantage on account of the heavy debt on the church. Some urge the plea that the debt ought to be removed before we do anything for the foreign field. I tell them that by systematically giving to foreign missions, they will remove the debt sooner than if they give their all to remove the debt, and nothing to foreign missions.

It is good to have the following from the pen of J. W. McGarvey of Lexington, Kentucky, so well known throughout our brotherhood for many years. He wrote as follows:

If I were asked what is the most urgent reason why we should evangelize our own country as speedily as possible, I would answer, because it would be a great sin not to do it. It would be a sin against Christ who requires it at our hands; and it would be a sin against our follow-men now and hereafter who will perish by the millions if we do not our part toward saving them. The future of the whole world depends more upon the present and future of America than any living man can now estimate—more than it does upon that of any other nation on earth. Satan, by means of a thousand agencies, is seeking to control that future, and the men of God now living are called upon to frustrate his designs.

The following word of cheer from A. McLean, president of the Foreign Christian Missionary Society, is just as welcome now as when it was written, October 28, 1909:

The success of your Board in the last four years is very remarkable and most gratifying to all of the friends of the work. You have a great host of loyal friends and supporters. I congratulate you most heartily on what has been done in the last four years.

F. M. Rains, corresponding secretary of the Foreign Board, wrote January 21, 1904, as follows:

The rallies are more largely attended this year than ever before. Let us plan and pray together for the evangelization of the whole wide world.

I. N. McCash wrote from Des Moines, Iowa, to Mrs. Helen E. Moses, February 27, 1900, as follows:

I rejoice very greatly over the work of the Christian Woman's Board of Missions in its increased receipts the past few months. If we put our ears to the ground we will hear the tread of the hosts coming "up to the help of the Lord against the mighty." I am sure we are in the dawn of the largest things we have ever undertaken.

People speak of "seeing ourselves as others see us," but often there is a suggestion of unpleasant revealings in case this were possible. So these words of commendation from Mrs. Henry W. Peabody, chairman of the Central Committee on the United Study of Missions and Mrs. Helen Barrett Montgomery, writer of mission study books are very welcome. They were written during the great Interdenominational Jubilee Campaign for Foreign Missions, when rallies were being held from coast to coast. Mrs. Peabody wrote our Executive Committee as follows:

All the little details which are important do not blind me to the wonder and beauty of this movement. It is in no sense mine. God gave the Word and you dear women have passed it on. Mrs. Montgomery is here. She says your church is wonderful and Mrs. Harlan is a statesman. We must make our big interdenominational movement a lever to lift our denominational work to higher levels. Enthusiasm is needed in our woman's work and we shall find it contagious.

Mrs. Helen Barrett Montgomery wrote Mrs. M. E. Harlan, secretary of the board as follows:

I have been meaning every day to write to tell you what a treasure your Miss Florence Miller is. She is not only a charming and devoted woman, but a most effective speaker and such an earnest worker.

The meetings have been wonderful—with a deep current of spirituality and with growing power. If only all the Boards were awake to the opportunity as your Board is, tremendous results might be reached. If your plan of organization could have carried at Winona last summer I think the preliminary work could have been more effectively done. But even so, the meetings are a revelation to everyone.

At last the task of many months is completed. If have caused regret on the part of anyone by publishing o failing to publish, I can only hope for generous excus and if others have enjoyed this news out of the past a much as I have I am amply rewarded.

I have purposely avoided any mention of the passin away of any one, for I wanted to give these friends voice and make them live in the hearts and thoughts o those who loved them in the long ago.

Mrs. Robert A. Doan

ON August 4 Mrs. R. A. Doan, wife of Secretary R. A. Doan of the United Christian Missionary Society, passed to her reward. For over two years, Mrs. Doan suffered from the malady which caused her death and for the last six months her suffering had been intense. She passed away in the old home town of Nelsonville, Ohio, where she grew up and, with her husband and son Austin, spent most of her married life.

Mrs. Doan was a woman of rare and beautiful character. Her devotion to the cause of Christ and to her family was marked with a sweet winsomeness and self-forgetfulness one can never forget. She was a woman who greatly loved her home and cherished all of its associations and memories, yet when it seemed best to Mr. Doan that he should give up his business and devote himself to religious work of a broader nature, the chal lenge of her own devotion met his and helped to drav him out into service for the whole world. In the worl of the Foreign Christian Missionary Society Mrs. Doa gave her own life to the cause along with the service o her husband. At the time of her death she had been fo seven years away from any permanent abiding place happy in her devotion to the work in foreign lands. Mr and Mrs. Doan visited the Orient twice, the last visi being made after a surgical operation for her difficult and from which visit they were obliged to hurry hom because of the return of the disease. Mr. Doan ha taken up the work of Oriental secretary, expecting t spend the major portion of his time in the Far East help ing to guide the work of the missionaries. Before start ing on their last trip Mrs. Doan had taken training as stenographer that she might be a more efficient helpe and secretary to Mr. Doan. Wherever she went amon the missionaries and native workers she was greatly be loved. Great numbers of the native people throughou the Orient, as well as the groups of missionaries ther and those of other fields, will feel that they have lost true friend and noble helper.

During America's participation in the war Mr. Doa served in Y. M. C. A. work at Ft. Thomas, Kentucky and as general secretary and director at Camp Sherma Ohio. During this period Mrs. Doan devoted herself t war service at Ft. Thomas where her son Austin serve in the army with the medical corps.

Mr. and Mrs. Doan accompanied the Commission o the Foreign Society to the Far East in 1914 and throug all this trying journey she gave her time, strength an spirit to the enterprise with abandon. No journey wa too hard for her, no experience too trying. Her hear was deeply touched by the need of the mission land and her love and respect went out to the missionarie everywhere.

Those who knew her best feel that the following de scription of the true Christian character taken fro Moffatt's translation of First Corinthians, is peculiarl characteristic of her life:

"Love is very patient, very kind; love knows no jealousy; lo makes no parade; gives itself no airs; is never rude, never selfis never irritated, never resentful; love is never glad when othe go wrong; love is gladdened by goodness, always slow to expo always eager to believe the best, always hopeful, always patient.

A Going Convention

THE Winona Lake Convention was not only a going convention but it was going somewhere. It had a definite objective. It was preeminently a business convention, not in the sense of occupation with machinery and details of administration but in its devotion to the business of the kingdom, in its concern about the progress that had been made in all departments and all fields and in its deliberations over the larger aspects of plans for the future.

The speeches which probably will be remembered longest were simple statements of facts, like Frank Garrett's recital of the way our churches have developed in China; Evariste Hebert's story of how the reading of the Bible brought him out of the Roman Catholic Church with thousands of other French Catholics of Louisiana; I. J. Spencer's outline of half a century in the ministry and the gracious way in which the Central Church of Lexington, Kentucky, has crowned his twenty-five years of ministry there by making him pastor emeritus; the statements of the other missionaries, both home and foreign.

Two of the high points of the Convention were the memorial service for Archibald McLean, crowning the day's consideration of foreign missions, and the communion service of Sunday afternoon which was the real climax of the Convention as it is of each Lord's day worship in the local church.

THE preponderance of laymen was unusual. The regularity of their attendance was also notable. With three thousand persons registered and five thousand in occasional attendance, there was probably no meeting with less than twenty-five hundred, and most of these came early and stayed to the end. They were not at Winona Lake for sightseeing or for recreation but to attend to the King's business and they gave themselves to it earnestly and constantly.

Of a piece with the earnestness of the Convention as a whole was the thoroughgoing way in which the Board of Managers of the United Society and the Committee on Recommendations of the Convention addressed themselves to their responsible tasks. A remarkably large number of the members of each of these bodies was present and thorough consideration was given to the important questions which came before each.

The two questions which were most fully discussed in the business sessions of the Convention, which were scheduled to begin at four o'clock each afternoon and usually lasted until six or later, were the conduct of the mission in China with relation to open membership and the proposed removal of the College of Missions from Indianapolis. Ample opportunity was given and taken for consideration of all sides and phases of both of these questions. While the discussion was extended and at times intense it was conducted in good spirit throughout and the conclusions in each case were almost unanimous. Clearly the Convention desires missionaries of the brotherhood to maintain the historical and scriptural position of the Disciples of Christ with open fellowship for all Christians, and definite membership in the churches organized of immersed believers in Christ. While the sentiment of the Convention was thus overwhelming and pronounced the most extreme views of either side of this question were heard with respect by the entire Convention.

The proposal to move the College of Missions to a great educational center where the students could have advantage of the highest and largest opportunities for graduate study in all departments seemed to be new to the body of the Convention and after animated discussion was referred to the Trustees of the College and the Executive Committee of the United Society with directions to report a definite plan at the next Convention.

The Board of Education presented what amounts to a new constitution, following closely the form of organization of the United Christian Missionary Society and aiming to do in the field of Christian education what the United Society is designed to accomplish in the whole range of missions and benevolence. Radical and far-reaching as the proposal seemed to be it was promptly and unanimously endorsed.

Much of the success of the Convention, which will be counted one of the greatest held in many years, was due to the perfect acoustic properties of the tabernacle in which it met and the absence of outside distractions. The tabernacle seats about six thousand persons all on one floor, following the perfected model of the temporary structures erected in various cities for the evangelistic campaigns of "Billy" Sunday.

THE Convention clearly agreed with President George A. Miller in his declaration for complete cooperation in all general activities of the brotherhood and his deprecation of irresponsible enterprises appealing to the churches for funds. Steps were taken to revise the constitution of the Convention so as to define the way in which any organization or institution asking the patronage of the Disciples of Christ can become affiliated with the International Convention.

In the spirit of harmony and unity which prevailed throughout the Convention, in the steadfast and purposeful way in which the assembled representatives of the churches addressed themselves to the business of the kingdom, in the enthusiastic response to the challenge of completer unity and greater achievements, in the definite decision of important questions and the equally definite refusal to decide other questions, the International Convention of Disciples of Christ at Winona Lake, Indiana, August 30-September 4, must be ranked as one of the great assemblies of the people of God, important in what it presages as well as in what it was and did.

Financing The Kingdom

A Convention Symposium

Stewardship

By W. A. Fite

THERE are and can be but three conceptions of property. They are the socialistic, the individualistic and the Christian. Socialism teaches that property should be publicly owned and administered by the state. Capitalism teaches that it should be privately owned and administered by individuals and corporations with possibly some supervision and regulation by the state. Christianity teaches that no property is owned but only possessed either by individuals, corporations or the public, and that it should be administered for the glory of God and the good of mankind.

The two outstanding conceptions of property according to Holy Scripture are divine ownership and human stewardship. The Bible so bristles with these two great doctrines that one marvels that they should ever have been lost. God owns all; man owes all. God is creditor; man is debtor. God is creator; man custodian. God is permanent proprietor; man only temporary possessor. All life is a stewardship. Accountability to the Most High for time, talents, money and opportunities is unescapable for every human being. God's gifts men may use but should never abuse, and for the handling of the same a future judgment of penalty or rewards awaits.

The Disciples are a Bible people. Notice therefore how the Scriptures reveal these two supplemental principles of the divine ownership and human stewardship. Man in Eden was to dress and keep the Garden. He did not own it. When it was lost through sin, man was to till the soil bearing thorns and thistles, not his own but God's. When Jehovah made promise at Sinai, that if Israel "would obey his voice" they should become "a kingdom of priests and a holy nation," the reason given is—"Because the earth is mine" (Ex. 19:5). One of the purposes in sending the plagues upon the Egyptians was that they might know that "the earth was Jehovah's" (Ex. 9:29). The year of jubilee was provided for in Moses' law so that "the land might not be sold in perpetuity" and the singular reason given is, "The land is mine and you are strangers and sojourners with me." (Lev. 25:23.) Jehovah thunders to us in His Word, "Every beast of the forest is mine, the cattle upon a thousand hills, the gold and the silver are mine." The Psalmist makes echo, "the earth is the Lord's and the fulness thereof." Human stewardship and divine ownership are taught by our Lord in the parables of the "Talents," the "Pounds," the "Unjust Steward" and in many other places. He positively asserts, "If you have not been faithful in that which is another's, who will give to you that which is your own" (Luke 16:12). Some of the first Christians are spoken of as "being possessors," not owners, "of houses and lands," and it is said of them, "No one said that aught of the things which he possessed was his own." The epistles of the New Testament are equally explicit.

These are among the most solemn and revolutionizing thoughts which can enter the human heart. We are not our own, we belong to another. We must not only believe it, but act like it. God must be glorified in our mortal bodies; our thoughts must be brought into captivity to Christ; our talents and gifts—musical, oratorical, artistic, administrative—must be used for His glory, not our own, while money and property must be administered as faithful stewards. When David Livingstone held nothing which he possessed except in relationship to the Kingdom of God; when our own beloved and lamented Brother McLean would not buy a hat or a coat without thinking of the purchase in relation to the Christian enterprise, they were practicing Bible stewardship.

Not merely one tenth therefore belongs to God but ten tenths. The evangelist, who is reported to have taken the evening offering and divided it, said with one hand on one tenth, "This is God's" and with the other upon the nine-tenths said "This is mine," had not learned the lesson of stewardship. Like the Pharisees of Jesus' day, he was a tither but not a steward. Just as it is possible for one to be a moral man and not a Christian, but impossible for one to be a Christian and not a moral man; so it is possible for one to be a tither and not a steward, but impossible to be a true steward who is not at least a tither.

The tithe, therefore, becomes the acknowledgment of God's ownership of all. Just as the payment of rent or a certain rate of interest on borrowed money are made in recognition of the prior claims of others, so the tenth must be given in recognition of God's claims over man and his possessions.

Stewardship, therefore, presupposes the tithe given, not in the spirit of legalism but of love, not in the significance of servility but of filial obedience, not by a Pharisee but the patron saint of Jehovah. It is the minimum thank offering for all the blessings of God upon the life. That the tithe is the full measure of liberality for all men is rankest heresy. Moses taught the tithe but he also said, "Every man shall give as he is able, according to the blessing of Jehovah thy God which he giveth thee." (Deut. 16:17). Paul in the ninth chapter of I Corinthians teaches the tithe, (I Cor. 9:13-14) and tells us in the 16th chapter to give as we "have prospered." The "able giver," the "prosperous giver," should give more than a tenth. It may be a half, or nine tenths, or the whole, depending upon circumstances. William Colgate went from one tenth to two tenths, then to three tenths, then to five tenths, and after all his family had been educated gave the Lord his entire income.

Is the church giving as it has prospered? If so, with increasing wealth we should expect increasing contributions to the church. Our nation's wealth per capita went from $870 in 1880 to $2,404 in 1917. In 1850 the wealth of the U. S. was $7,000,000,000; today it is $275,000,000,000. Yet the giving to the church has remained almost the same per capita. The Interchurch World Movement reported that Protestants are giving for all purposes $9.72 each per annum. What do you suppose the Disciples are giving? Our last Year Book reports that the Disciples gave for all purposes last year, including local work and missions, an average of $8.55, which was $1.17 below the average of all Protestantism in America. The only church according to the Interchurch showing any perceptible increase in per capita giving since 1904 is the Seventh Day Adventist, a tithing church.

If the tithe be used as a basis of calculating income, the average income of Adventists is $423.90; of Disciples $85.50. And yet our incomes must be as large, if not larger than Adventists. If so, each of our members is robbing God of about $34.00 a year, and our entire membership of more than a million, on the basis of the tithe as a minimum standard of our stewardship, have defaulted to the extent of over $40,000,000. If we had been giving in the same proportion as Adventists we would have given last year about $50,000,000 to all purposes instead of a little more than $10,000,000. We are giving one fifth of what we should give—2% instead of 10%. The patent and incontrovertible fact of these figures is that Disciples have not been faithful stewards.

Covetousness is the curse of mankind, yet it is a sin which men will not confess. Francis of Assisi said that people had confessed to him every known sin except the sin of covetousness. Yet God says of man "For the iniquity of his covetousness was I wroth and smote him, and I hid my face and was wroth; and he went on forwardly in the ways of his heart" (Isa. 57:17). The practice of stewardship will lift the curse and heal the wound and bring the blessing of God to an enfeebled church, recruit the ministry and bear the tidings of salvation around the world.

Tithing

By C. F. Swander

TITHING is God's method of financing the Kingdom. Human ingenuity has exhausted itself devising substitutes for God's method, none of which have been successful. We cannot escape the conviction that God ought to speak about so important a matter. It is past belief that He would leave it optional with man. Material wealth has always lured the soul away from God. To leave him with no method of financing the Kingdom would place

his path a temptation beyond his strength to resist. The history of the church and its struggle for existence is sufficient proof of this. God has left a law concerning it—not the law of a carnal commandment, but a spiritual principle, fundamental and eternal.

Tithing is the logical conclusion of Christian stewardship, of which there are three basic principles: First, God's ownership of the earth and its content. "The world is mine and the fulness thereof," (Ps. 50:11). Second, man's stewardship over God's properties. The only thing about this earth and its content that God ever did give to man was dominion (Gen. 1:26-31). Dominion means lordship, trusteeship, stewardship. Third, the owner's inherent right to a share of the increase upon his property, the amount of which he himself may name, and which he may exact from the first-fruits of that increase. This is a principle recognized by both law and justice.

We have grossly violated these principles. We have paraded our title to God's property; we have denied Him the right to name the share He should receive out of the increase, and have presumed to give to Him much or little, or even nothing, as we please; and we have usually given that little out of the lastlings instead of the firstlings. These violations explain the financial failure of the church, and much of its spiritual failure. God's plans, when followed, do not fail. Human plans, when substituted for God's, never give satisfaction. The church never will be the financial and spiritual success it may be until human plans are discarded and divine ones adopted.

The principles of Christian stewardship lead unerringly to the question of what share belongs to God! The only answer God ever gave to that question is the tithe.

The greatest stumbling-block to the acceptance of the tithe today is due to a theological blunder—that it was a Jewish institution and was abolished through the blood of Christ. But it was not Jewish. It goes too far back for that. Tithing goes back in time as far as the history of the human race. Jacob vowed tithes to God 300 years before the Jewish Law (Gen. 28:20-22); and Abram paid tithes to Melchizedek a hundred years before that (Gen. 14:20); while the nations of antiquity without exception paid tithes to their gods, as the following witnesses affirm: Philip Schaff, the historian; Adam Clarke, the commentator; The Pulpit Commentary; McClintock and Strong's Religious and Biblical Encyclopedia; Pliny, in his "Natural History"; Leslie, in his "Divine Right of Tithes"; Selden, in his "History of Tithes"; Babbs, in his "Law of the Tithe"; and Monacutius, an ancient writer, sums it up in these words: "Instances are mentioned in the history of some nations who did not offer sacrifices; but in the annals of all times none are found who did not pay tithes." Who taught these nations to tithe? Judging them by ourselves we may safely conclude that, left to their own initiative and inclination, they never would have done it. It takes law to make men pay a tax, or anything that is akin to a tax. The uniformity of ratio, its universality among the nations, and the fact that God's specially called servants practiced tithing, speak eloquently of a divine origin.

The tithe never did exist by virtue of a Mosaic statute. There were two tithes recognized in the history of Israel—this tithe which antedated the Law, and a second tithe which did owe its origin and authority to the Law, mentioned in the twelfth and fourteenth chapters of Deuteronomy. This second tithe was legalistic; the first was spiritual. The second was temporary and coexistent with the Law; the first was fundamental and eternal. The tithe, that first tithe, was prior to Moses, was superior to the Law, and lived when the Law died.

The first mention of this tithe in the Law is in Lev. 27:30, "The tithe . . . . is Jehovah's." This is not a statute, but the statement of a fact, the declaration of ownership. The statement in our Declaration of Independence that "All men are created equal" is not a statute, but the statement of a fact, and is adopted as a basic principle in our Magna Charta of American liberties. So the Law recognized the tithe, already existing, as a fundamental principle in spiritual finance and adopted it into its economy. Only one statute can be found in the Law of Moses pertaining to this tithe—that which designates the use of it, the support of the priesthood (Num. 18:21-24). The abolishment of the Law could affect only this regulatory statute, not the tithe itself. The Constitution of the United States enacts national prohibition; the Volstead Law is an enforcement measure. The repeal of the Volstead Law would not repeal national prohibition. The tithe was written into the constitution of the human race; the Law of Moses pretended only to enforce and regulate it; if it is ever repealed, or changed, the voice of God must speak it separately and apart from the abolishment of the Law of Moses. This He has never done, and it is consequently still in force. The abolishment of the regulating statute simply relieves us of the obligation of handing it over to a priesthood, and invests us with the responsibility of using it for the honor and glory of Jehovah.

Another stumbling-block to the acceptance of the tithe today is in the alleged absence of a New Testament command. But history affirms that the church tithed for three centuries after Christ. Not until the church went into the wilderness did the tithe go into "inocuous desuetude." And ecclesiatical precept is the same kind of authority we claim for the observance of the Lord's Day, or the Lord's Supper every first day of the week.

There are, however, some strong New Testament utterances concerning the tithe:

First, remembering that God had said (Lev. 27:30), "The tithe . . . . is Jehovah's," listen to Jesus: "Render, therefore, unto Caesar the things that are Caesar's; and unto God the things that are God's." If the tithe belongs to God, then we have a distinct command from Jesus to pay it.

Second, Paul said: "As I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store as he may prosper" (1 Cor. 16:1, 2). The phrase, "As he may prosper," implies a proportion. The tithe was the only proportion known to that day. Paul gives it as an order. An order is a command. It is, therefore, a New Testament command as explicit and strong as Acts 2:38.

Third, the principles of Christian liberality are set forth in the eighth and ninth chapters of II Corinthians. There is no other financial system ever devised that dovetails perfectly into these principles except the tithe.

Tithing would put the church on a sound financial foundation. Ask the Mormons, the Seventh Day Adventists, the Jews! Ask the tithing individuals and churches among ourselves! According to the most dependable statistics the annual income of Disciples of Christ is about $600,000,000. Yet the total contributions of this same people for all religious purposes is less than $20,000,000 annually. "Will a man rob God?" Yes, we have robbed Him of $40,000,000 the past year, and our defense is not a denial of the crime, but the assertion that we are within our rights in doing it.

In conclusion, permit me to quote the stewardship classic from the pen of Harvey Reeves Calkins: "Three things are very clear: (1) As a matter of human equity we expect that some proportion will be named. (2) As a matter of human fact, a definite proportion was named in the beginning of time, the tenth. (3) As a matter of human experience, no prophet, whether pagan, Jew, or Christian, has ever arisen to name a different ratio; there is no suggestion that the divine ratio, first named, has ever been abrogated. Therefore, as a Christian man, proposing to acknowledge God's sovereignty over all that I possess, I will observe that ratio which I am sure God has named until I am very sure that for me He has named another."

As Much for Others as for Ourselves

By W. W. Sniff

THE church was instituted to be the body through which divine love could operate to save men. Invested, as the church is, with a mission so great and glorious, with a relationship so exalted and with a responsibility so tremendous, only the utmost devotion and entire conformity to the divine purpose and cooperation with the divine purpose can satisfy the requirements of the Father of infinite compassion who so loved the world that He gave His only begotten Son. And nothing short of this should be allowed to satisfy the mind of the church upon which God depends and through which He purposes to work until the full salvation provided in the cross is accomplished.

But devotion and conformity and willingness to cooperate with God, instead of making plans and methods and standards of giving and service unnecessary, rather make them imperative. At one of the great World Expositions a splendid locomotive engine was on exhibition, the largest and strongest ever constructed. It was a veritable marvel of mechanical engineering and a monument of human ingenuity. At intervals through the day power was released through this wonderful machine, which set in motion all its parts.

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Pistons, shafts, rods and drive-wheels responded. But the vast machine moved not an inch forward, for underneath were blocks which received the full weight of the locomotive and prevented the drive-wheels from coming into contact with the rails below. The purpose and power of God can be effective through the church only as the employment of human means and the use of human agencies bring the church into contact with the world in which it is to move forward for God.

One of these points of contact is the money possessed by those who constitute the membership of the church, and its right use is essential and indispensable to the realization of the beneficent purpose and plan of God. If proportionate giving by the individual Christian is the only satisfactory method, proportionate giving for the congregation or group of Christians is equally important. The standard here proposed is "as much for others as for ourselves," a goal already reached by many and exceeded by some.

Stated in plain, concrete and definite terms, it means that a church raising $15,000 for its own local interests should contribute an equal amount for the work of the Kingdom of our Lord outside its own local organization. It means that a congregation raising $10,000 or $5,000 or $2,000 for the work of Christ in and for itself should see to it that a corresponding amount should be raised and used for work outside its own borders. As much for the cause of the Kingdom of God outside the local church as for its own work. "As much for others as for ourselves."

This proposition is fully justified by the unquestioned ability of the church of our day to reach this standard. To thoughtful minds, who properly weigh the matter, there is no doubt as to whether the church of today is able to give as much for others as it gives for itself. The financial ability of Christian people of our day is proved by the lavish and unprecedented outlay of money by them for luxuries of all kinds. The unparalleled increase of the things which minister to comfort and selfish indulgence proves that there is no lack of means with which to secure such things. The question regarding the reaching of this standard by the church is not one of ability, but one of willingness. If the willingness were there, this standard could easily be reached by the church of our generation.

The proposition is justified further by the unselfishness taught and practiced by Christ and those who have come nearest to His spirit. "Thou shalt love thy neighbor as thyself," is Christ's own statement of the principle, and the Golden Rule is an expression of the same. Christ's own experience and example in emptying Himself of the equality He had with the Father and taking upon Him the form of a servant and submitting even to the suffering and shame of one condemned is an illustration of the attainment of this standard in the life of the Son of God. "Even Christ gratified not Himself." In recognition of this principle the Apostle Paul declared, "I count not my own life as dear unto myself. . . . that I may accomplish my ministry," a ministry which was always for others. The great missionaries and martyrs of the church of all ages have sought not their own, but have lived and given for others.

"As much for others as for ourselves" is certainly justified by the very nature and mission of the church itself. The church is the home base, the world is the far-flung battle line. A larger expenditure on the home base than on the front lines is absurd. Both are necessary, but the one is maintained for the sake of the other. Referring again to the locomotive engine for illustration, notice that however well it may be constructed, however well and thoroughly adjusted in all its parts, and however adorned and attractive, it is wholly useless for the purpose for which it was made if it fails to draw a train of cars. By far the larger part of its motive power must be used to move something outside of itself if it is to be successful and efficient. The church's existence and claim to authority and power must always be justified largely by what it does for others.

Nothing short of the practical and persistent application of the principle involved in our proposition will satisfy the requirements of the situation with respect to the proportionate increase of the population of the world and the membership of the church. There are more human beings in the world today who have not heard of Christ than there were when He delivered to His disciples His last solemn charge. There are more men and women in the world today who are without a knowledge of the gospel than there were a century and a quarter ago when the church heard anew and responded anew to the divine command to evangelize the wor In spite of all the commendable work the church has done and doing, the proportion of Christless ones is increasing. The chur even during the last glorious century of Christian labors at hom and abroad has not kept pace with the growing population of th earth. Forbid that anyone should seem to speak disparagingly pessimistically of the church of our Lord, and there is no such in tention in submitting that the conception of true Christian givin and service must be more nearly adequate, the practical devotio of the church must be greatly deepened, and the forward mov ments of the church must be much accelerated, if this rapidly in creasing Christless population of the world is to be overtaken b the gospel which is the power of God unto salvation. It is litt wonder that many are counting it a hopeless task and are incline to do nothing because of a lack of faith in its ultimate accomplish ment. Little wonder also that many others who have faith in Go are in view of this situation looking for further manifestation Christ in order to bring the consummation of God's loving purpo of salvation. But God instituted no losing warfare against the si and darkness of this world when He sent His Son, and the gosp is still efficiently powerful. Only let the church release by ad quate standards of giving the power residing in its material posse sions, and the mighty enginery of divine compassion and bene icence will move certainly forward to the goal of ultimate accom plishment and victory.

The Self-Apportionment Plan

By R. E. Snodgrass

I believe in the Self-apportionment Plan.

I. Because It Is Consistent with the Scriptural Program for th Local Church.

That Jesus is the Head of the church and that the church to give an account of its stewardship to Him is not to be questione As the members of the church are guided by the teachings Jesus in their daily lives, so are the churches, as such, to be direct in all their activities by His law and His gospel. He is our teach and authority in all matters of religion. No individual or set individuals, organized into societies, conferences, synods or conve tions can bind anything upon another individual or set of indivi uals organized into a local church, and be consistent with the scri tural program outlined by our Lord and Master.

Giving of money to the Lord's work is a matter of the individu conscience, that conscience being a safe guide only when it is i structed by the Word of God. The amount of money any chur should give is not the amount handed down to them by secretari or assessed upon them by missionary agencies, but it is the amou of the contributions of its members when those members are guid in their giving by their only rule of faith and practice, which the Word of God.

I believe in the Self-apportionment Plan because I believe the Head of the church and it is consistent with His program f the local church.

II. Because of the Autonomy and Self-determination of th Local Church.

We have always taught that the local church should be a sel governing body. We still believe it and no one understands better than the churches themselves. I have never entertained a fear that this right would ever be taken away from our church I sometimes wonder, however, if there is not some danger in t use of the expression, "Independency of the local church." far as human rules and regulations are concerned, it is to be independent body, but it is not to live independently of the He of the church and the instructions given by Him for its governme Strictly speaking, I am wondering if our churches have not lo too independent in the past—trying to maintain the body witho the Head.

So while emphasizing the right of the local church for sel government, let us not fail to emphasize the rightful place of t Head of the church in directing its affairs; for no church can li independently of Him and His word.

I believe in the Self-apportionment Plan then because it is keeping with the spirit of self-government which our churches po sess and will develop in them a greater dependence upon Jes Christ, the great Head.

II. Because It Will Encourage a Study of the World's Needs.

he Executive Committee of the United Society, at its June ting adopted the following recommendation:—

That in making our appeal to the local churches to secure budget of askings for the coming year, we urge them to call conference representatives of all the departments of the rch, this group to study carefully all the needs of the world ds, the institutions and types of service of our general agencies, on the basis of the facts revealed, to make their own ap- tionments for each of the several departments and the total the local church.

hink of it! The heads of the departments of the local church embled to study the world and its needs! I am for most any n that will encourage a thing like this. Surely the most lamen- le thing in our churches today is the ignorance of the gospel of the fields to which it must be carried.

he leaders in these departments will make tentative apportion- ts for their respective departments, then take it up with the artments themselves for ratification or revision and these will stitute the whole apportionment for the church. Of course the iculty here will be to find leaders in pastorless churches who will ry this program forward. But I believe through our local mis- ary societies, gospel teams, county boards and other agencies, plan can be taken into practically every church among us.

V. Because It Will Result in a More Intelligent Apportion- nt for the Church.

hat many of the apportionments received from our missionary ncies in the past have been altogether wrong is not to be stioned, and no one is more conscious of this than the secre- ies themselves. But how could it be otherwise, when those who d them were from one to ten hundred miles away and knew hing about the life of the church?

But here is a church, conscious of its dependence upon Christ as Head, and that to Him it must give an account of its steward- p, assembled together studying the fields, trying to find out be- e God what its financial responsibility is. I believe in our rches. I know some of them, because of certain conditions, inclined to narrowness and provincialism, and these may not ch the full vision at first, but they will grow in grace and knowl- e and power with God, until the day will soon come when they l not be satisfied with small things in the Master's Kingdom. help them to a better knowledge of their duty, the Executive nmittee has recommended the following:—

. The slogan, "As much for others as for ourselves."

. The adoption of the principles of stewardship and tithing for ry member of every church.

. A record of their gifts for the past year.

. The urging of a general increase, consistent with the above nciples, with assurance that the support of no interest shall be uced.

V. Because It Will Produce a Finer Spirit of Cooperation With r Boards and a More Unanimous Response From the Members emselves.

According to this plan, no missionary board or secretary will ume the role of an autocrat who hands down edicts and pro- ds to execute them (or execute the church or preacher that does carry them out), but all our agencies will be servants of the rches who will use the money and distribute it in the way and nner directed by us. And the time has come when all the funds sed and given for the promotion of the Lord's work by our rches, should be credited to them in our Year Book, the only blication of its kind in our brotherhood.

The secretaries will not only be servants but they will be edu- ors. They will come into our churches and teach us how to make own apportionments rather than to come in to raise an amount ced upon us by themselves.

This new plan will receive a cordial welcome by our churches and duce a finer and more sympathetic spirit for all our organized rk. If it will produce a greater harmony among our own breth- , I am for it, for I am old-fashioned enough to believe that before will ever create much of an impression for unity upon our reli- us neighbors, we will have to practice it a little more among rselves.

VI. Because It Will Result in Increased Offerings.

The religious body today that gives more money per capita for Lord's work than any other body, makes the tithe the minimum standard of giving. Its members give in order to satisfy the lead- ings of their own consciences instructed by the word and will of their Lord, rather than to raise an amount assessed or suggested by some bishop or convention, in the fear of a general boycott should they fail to do so.

With our churches coming to know better the desire of our Lord for them, engaging in a systematic and intelligent study of the world's needs and adopting as their standard the recommendation of the United Society as already referred to, they will surpass any amount ever before raised or conceived in our great brotherhood.

With one billion human beings without the gospel; forty millions dying every year, one hundred thousand every day, four every time we breathe, surely, we should welcome any scriptural plan that will increase the Lord's treasury and better enable us to send heroes of the cross to the ends of the earth in fulfilment of our Lord's desire and in obedience to His great commission.

The United Society is moving in the right direction when it asks our churches everywhere to accept the Self-apportionment Plan.

Annuities

By Dr. Royal J. Dye

YOU will not be esteemed so highly for what you leave in your will as for what you have given before your death. Kennedy's seven millions in bequest was not so great morally as Long's million or Cochran's half million while they are yet living.

Your money is more needed now and will do more good if given at once than ten or twenty years delayed while the work is suffering. That church, hospital or school which your money would build at once will in many cases be a lost opportunity to us then.

An annuity to an affluent person is a wise arrangement; to the moderately placed Christian it is a wise investment. It guarantees an immediate and permanent income. To the annuitant it is a God-send and help. By the annuity you protect the loved one who needs help or who does not know how to handle money wisely. Most of your money is put to work at once for the Kingdom. It is a wise steward who gives while he lives and enjoys the blessings his gift provides.

Are you afraid that your money will be misspent by those who do not love His Kingdom or will be quarrelled over by lawyers and heirs?; then give it now as an annuity providing for your heirs and for the church and enjoy not only the income, but the as- surance that it cannot be diverted or misspent.

Invest in the United Christian Missionary Society where no en- thusiastically minded man or group can spend it in some dream, perhaps ill-advisedly or where its use will provide for only one part of the work of the church. You will thus have a share in every sort of missionary, benevolent and educational work of the brotherhood in every part of the world. The entire brotherhood guides and safeguards its investment and use as in no other cause.

Your annuity increases the work of our church throughout the world in all fields of benevolence. More orphans who are indeed starving in India and China and Africa, as well as America, will be saved. Our Pensions to the old heroes of the gospel will be enlarged. Do you share in making America Christian? The Mountaineers, the Negroes, the Orientals, the Mexicans, the for- eigners, herded in the slums of our great cities, the Indian will have the gospel preached to them in its simplicity and all its full- ness by your annuity gift. It will greatly help the program of the Sunday school work, the summer conferences of our young people and the cause of missionary education. Your annuity will at once help needy churches to build, for this money is loaned to them in preference to others. Their payment of interest pays your interest; therefore it is a safe investment. It cannot be lost or diverted. No other agency invests your annuity in this way. Best of all your money, if given to the Society, is not limited to the Home work but helps in all the work of our church in all the world. New churches and schools will be built, others will be en- larged. New fields of evangelism needing sorely the gospel will be entered at once. Men like Dr. Macklin and Ellis Gish of China, Dr. Shelton and Ogden of Tibet, Rioch and Rice of India, Hanna and Dr. Pickett of the Philippines, Cornelius and Reavis of Latin America, Hensey and Moon of Africa; women like Miss Franklin and Dr. Mary McGavran, Miss Lyon and Mary Kelly, Miss Clawson and Edith Parker, Miss Adamson and Edith Eberle, Miss Wells

and Goldie Alumbaugh, Miss Lemon and Elma Irelan can go forward into waiting and needy fields with the saving gospel of His grace, before it is too late for the millions dying there now. Can you do more or as much with your money anywhere else? Do it now.

Begin with your first $100 or $1,000 or $10,000 or more if able. Open at once a paid up endowment policy in favor of yourself or some loved one jointly if you wish. You have the interest while you live and they after your death; or provide for some loved one at once who needs the help now and let it continue until their death; through this annuity six per cent interest is paid to anyone 50 years of age and pro rata if below that age. You can't do better for them.

1. It is a safe investment backed by all the brotherhood of Christian churches.

2. It is as permanent as the work of the Kingdom.

3. It is wise because it is safe and permanent.

4. It has no worry over renewals of investments, or delayed payments, or depreciation of values, or mean tenants, or failure of crops, or frosts, or tricky agents, or fires, or floods, or thefts.

5. It is in God's work for mankind's uplift forever.

6. It is Christian for it does not tempt to extravagance or riotous living on the part of the heirs; they cannot touch the principal. It prevents them suffering need, while your money is given to God.

7. It teaches them and everyone that your love for the church was the greatest thing in your life.

You bought Liberty Bonds for the war. Now, with religious devotion added to patriotism, buy Annuity Bonds for the church. Pastors, why not have an Annuity Bond Day in your church? Could you do anything that would make the Kingdom loom bigger in your people's mind? Were you ashamed not to own a Liberty Bond? Let us have as great pride for the Annuity Bond of the church. Let us make this a nation-wide campaign and loan and invest our money in things for God and His church. Let us make it unanimous.

Bequests

By C. R. Oakley

THE speakers that have preceded me have dealt very largely with the proper handling of incomes, while I am to deal with the disposition of capital. They have dealt with the stewardship of property while one lives. I am to deal with the disposition of property after one has departed this life.

The most of us recognize the responsibility of the proper distribution of our incomes while we live but many of us utterly fail to have any conscience on what becomes of our estates.

There are just three things that I hope to impress upon you. First—the importance and necessity of making a will. Second—the claims of the Kingdom of Heaven to a share in your estate. Make the Kingdom of Heaven your heir. Third—the common but important and terse motto: "Do it now" with reference to making your will.

I

Make a will whether you have much or little property. Only so can you be sure of having your estate used as you would desire. It is yours by sufferance of the Lord. It has been entrusted to you. You are a steward. The Lord will hold you responsible for its disposition after you are gone as well as for its use while you live. You have complete control of it while you live and should determine what is to become of it after you are gone. Some shift the responsibility to the state. In that case it may either go into the hands of those who have no moral right to it, or it may be dissipated altogether. I recall an estate in Ohio of some thirty thousand dollars that was absolutely eaten up by the lawyers in the courts in the process of eleven years of litigation. Those legally entitled to it under the law were cheated out of it because the man failed to make a will, and his verbally expressed desires were frustrated; all of which might have been avoided by the simple act of making a will.

II

Make the Kingdom of Heaven your heir or at least one of your heirs. It is becoming prevalent to acknowledge that the Kingdom of Heaven has a right to a share in your income—that we have some responsibility in financing the Kingdom while we live. Many of us seem to think that our responsibility ceases there. If th Lord has a right to a share of our incomes while we live, why ha He not a right to a share of our estates after we are gone? If w recognize that the state has a right to a portion of our estates, wh should not the Kingdom of God come in for a portion?

A will expresses, or should express, the dearest interests of ou hearts. It shows our love for our children—our dependents, or ou love and appreciation of institutions. If we love the Kingdom o God why should not our wills manifest that love and interest b bequeathing a portion of our estates to the interests of the Kin dom? If we believe that Jesus taught us to put the kingdom fir in our lives, why should it not have a place in our wills? Ho could one, at a time like that, show his love for the Kingdom i a better way than to leave a provision in his will whereby a po tion of his estate should be used to carry on the work of th Kingdom? How could one better recognize the rights of a deceas heir than to give their share of an estate as a memorial fund t support the interests of the Kingdom of God?

Indulgent parents have frequently ruined their children and se them to hell by putting them in possession of unearned wealth. A the same time they have robbed their children of the privilege o making their own way in the world. An estate that might hav proven a blessing to mankind by a bequest to the support of th gospel was dissipated and became a curse not only to those tha received it, but to the community at large.

A few figures will show the vast resources that might be tappe if we had the habit of making bequests to the interests of th Kingdom. It is not too much to say that we have at least on unmarried person and one childless family in every church amon us that could bequeath at least one thousand dollars to the interes of the Kingdom. That would mean one million dollars for th five hundred churches in Ohio and twenty million for the to thousand churches of our brotherhood. What untold good cou be done with such a sum in preaching the gospel, in building ho pitals, orphanages or schools!

III

Do it now! Many a good intentioned individual has had h desires frustrated simply by waiting until too late to make a wi The estate of which I spoke was lost to the Kingdom simply b cause the testator had put off the making of his will until to late. He had promised to make a will. He had agreed verbal to bequeath his property to the Kingdom but he delayed. Our d sires and intentions must be put into form and action. We mu do it now if we would be sure of having our desires carried ou for "No man knoweth what a day may bring forth." You ow it to yourself, to your fellowman and to your God to make a wi and bequeath at best a portion to the support of the gospel, an do it now.

There's but one word on the face of time
That word is NOW.
Heed it before you hear life's evening chimes
Your head to bow.
And with a gemless crown at failures shine
Ask God to raise the curtain 'twixt the hope that seemed divi
And misspent days.

Now is the crisis of man's circumstance
His life, his all,
The trial of his fortitude, his chance
To rise or fall.
The column waits, the old flag floats on high
But soon the sun will count a day lost
And in sadness sigh, "No battle won."
The potter's clay is in thy hand to mold an angel's face;
Why leave it idly to turn crude and cold
And lose its grace?
Great now while yet we sing
You glide away in mystic air
Out from the sunshine of the glad today
On—on to where tomorrow youth's bright harbinger still thriv
'Twill never be, if man should have a thousand lives he'd find
In Thee the power that made the lily first disclose her wealth
white
The cornerstone from which time's temple rose—the secret
might.

Why a Maintenance Budget of $3,000,000

For the United Christian Missionary Society

THE new Maintenance Budget of Askings for the coming year is $3,000,000. Last year the Maintenance Budget of Askings was $2,736,822. The goal of $3,000,000 is not, therefore, an unreasonable increase to ask from the churches. This does not include anything for enlargement. This includes only the needs for maintenance of the regular work of the society in its various departments.

The needs of these departments are set forth below in itemized form that the churches, Bible schools, Woman's Missionary societies, Endeavor societies, individuals, etc., may understand some of the definite needs of the great work of the United Society.

I. Needs of Home Missions

The work of the American Christian Missionary Society and the Home work of the Christian Woman's Board of Missions are now correlated and unified in the work of the Home Missions Department. In this unified way, the work may be administered more economically and carefully than ever before.

Bible Chairs—Budget last year		$16,500
Additional needs, Assistant at Ann Arbor, and increase in salaries	$1,100	
Property expenses	1,000	
		$18,600
Highlanders—Budget last year		$55,820
Additional needs, scholarships	$3,000	
School building at Livingston promised but not completed	45,000	
Buildings and improvements at Morehead to adequately care for a Normal School	50,000	
		$153,820

Negro Schools and Institutions—Last year		$98,335
Additional needs, increased salaries	$3,500	
Completion of building for Piedmont Christian Institute	40,000	
Establishment of Bible Chairs at Jarvis Christian Institute and Southern Christian Institute	2,700	
Establishment of School for Religious Training	2,500	
		$147,035
Oriental—Budget last year		$21,760
Additional needs, increased number of workers, including pastors, and increases in salaries	$15,000	
Church property, Berkeley, California	10,000	
Church property, San Bernardino	10,000	
Improvements for building at San Francisco	10,000	
		$66,760

—*Photograph by Hinkley, Winona Lake, Indiana.*

Specialists in Immigrant Service

Left to right: Roy G. Manley, Bessie Beckett, Bertha Merrill, A. W. Van Dervort, John Johnson, Karl Borders.

Photograph by Hinkley, Winona Lake, Indiana.

Group of Missionaries and Friends at Annual Breakfast, Winona Lake, Sunday, September 4, 1921
A unique and delightful event instituted by A. McLean.

Spanish American and Mexican—Budget last year		$15,810
Additional needs, new worker	$4,000	
Day Nursery	2,500	
New church building	[illegible]	
		$47,310
Immigrants—Budget last year		$28,650
Additional needs this year—		
a. New workers New York City	$3,000	
b. " " Chicago	3,000	
c. " " West Pennsylvania	1,800	
d. Conference expense	250	
		$36,700
French Work—Budget last year		$2,000
Additional needs	$2,000	
Evangelism—Budget last year		$10,000
Additional needs	$2,500	
		$12,500
Rural Work—Budget last year		$500
Needs for summer conferences of rural preachers at state universities and other similar work	$1,500	
		$2,000
Recruitment and College Visitation— Budget last year		$500
Additional needs	$500	
		$1,000
Administrative—Budget last year		$6,000
Additional needs, salaries and travel	$14,000	
		$20,000
Cooperative Work—Budget last year		[illegible]
Added calls	$500	
		$3,000
Financial Obligations—Budget last year		[illegible]
No increase asked		
Contingency Fund—Last year		[illegible]
Added needs	$841	
		[illegible]

Church Maintenance—
Last year's grant was $100,000.
Needed increase this year, $50,000.
[illegible] of this increase is needed in Arizona. Idaho a Montana are almost impatient with past small appropriatio
Central Church, Seattle, calls for $2,400 next year to save from extinction. These are but samples of imperative ne all over America.

Indian Work—
Last year's grant $6,900.
Needs this year $15,000.
The new buildings must be furnished. A barn must be bu The farm must be equipped. Fifty children must be fed a cared for. In time we hope to make this mission self-supp ing, but now it must have fostering care.

II. Needs of Foreign Missions

The spending budget of the Foreign Department of the Uni Christian Missionary Society was $926,000 for the mission year of 1920-21. The natural growth and development of t great work really demands $1,250,000 a year for its just supp The work is conducted in strategic areas on both hemisphe and the missionaries are located in ten of the great fore fields of the world.

The Foreign Department has sent out fifty-two new missi aries this year, the greatest group that has ever sailed in year. New missionaries mean new support. Their salaries the other things necessarily associated with their work will n $1,000 a year for each worker. This makes imperative $52, additional to maintain the work of these fine young peo who have just gone to their tasks, besides the necessary ho in which they will need to live.

The foreign work is constantly growing and expanding thro natural processes. New evangelists are being trained, teachers are being educated, new work is being opened Hospitals are being enlarged and schools constantly need panding. The momentum of the work already established [illegible] large additional contributions from the supporters home.

The work of expansion was seriously diminished last year. great majority of the needed buildings and equipment for [illegible] was denied the workers. This year some of these n must be granted or the missionaries and workers will not h equipment with which to serve. Often on these fields no ho [illegible] can be found for rent and those we do are ill adapted to their comfort or efficiency. We greatly n twenty-five new homes this year, costing from $2,500 to $ each, according to the field. These homes are needed in Ch

India, Japan, South America, Africa, the Philippines, Tibet, Mexico, Porto Rico and Jamaica.

The following are some very special and very greatly needed items of equipment:

Three launches for the Congo so that our missionaries may be constantly in touch with their work and with physicians when there is need. Enlargement and equipment for the Tokyo Girls' School which has greatly outgrown its quarters. A new girls' high school building for Nanking, China, where the school has been conducted for twenty-five years in greatly limited and unequipped quarters. Equipment for the fine girl's dormitory and school at Baoag, P. I. Dormitory for the new High school at Harda, India, where we have a large group of students and no place to keep them.

We need a farm in central Mexico on which to begin our agricultural school. A new orphanage building ought to come this year for Mexico. We have the only Protestant orphanage in that republic. Our missionaries in Paraguay expect the new school building this year and a new dormitory is much in demand. Children are constantly being turned away from our crowded quarters where we are training leaders. A new church building in Buenos Aires is urgently needed.

III. Needs of Benevolence

The relief that everybody anticipated would follow the signing of the armistice has failed to come. Instead, the return of peace has increased the burden of poverty. The prevalent universal industrial unrest and the continued high cost of living have driven many of the weak to the wall.

As a result our preachers and churches have sent in their widows and orphans and aged until every Home is crowded.

With this increased demand for service, with every dollar reduced to one-half of its purchasing power, the burden of maintaining fourteen Homes with an average daily family of six-hundred is tremendous. It is taxing our faith and our resources.

The Babies.

The Department of Benevolence has in daily residence in its six homes for children fifty young babies. Within the next year it will give shelter, nursing, medical care and love to at least two hundred babies under one year old. The average cost for each child will be $250 for the year, or total for the two-hundred $50,000. These are God's babies, for all babies are God's. It takes money to minister to them. COMPLIMENTS, PROMISES, NOT EVEN PRAYERS ARE SUFFICIENT. $50,000

Giving Boys and Girls a Chance.

The Department is making a substantial contribution toward the making of a nation by giving parentless, homeless boys and girls a chance to "make good." While the work is active in helping homeless boys and girls to find Christian homes of their own, hundreds, indeed, thousands of the most needy cannot be so placed. All doors but the doors of the church of Christ are closed to the child of vice and crime, without beauty of face and grace of form.

The United Society in its six homes for children will receive, feed, clothe, house, comfort, teach and lift toward a better life at least 700 of these boys and girls in the next twelve months. For this service to country and to Christ it will take $156,100.00 this year or an average per child of $223.00. Let us give them a square deal. They are the citizens of tomorrow. WHAT DO YOU SAY? ARE THEY WORTH SAVING? WILL YOU HELP? $156,100

The Widow.

Few things are more pathetic than a widowed mother left to provide for a family of young children. You who have never had such an experience hardly know what a real heartache is. It is hard enough for a woman to make her own way in a not too friendly world. The problem is ten-fold harder when she has to hobble along with a baby in her arms and two or three other children clinging to her skirts. Here the church through the Benevolence Department has rendered a most signal service. In the next year, if it maintains its previous record, it will extend the helping hand to at least 50 widows with children. It will cost at least $200 to give each the help she needs or a total of $10,000. DO YOU APPROVE? WILL YOU HELP? $10,000

The Weary Pilgrim.

The Department of Benevolence is sustaining seven Homes for the care of the aged. These Homes provide comfortable Christian care for members of the Church of Christ who are homeless, penniless and helpless. They provide physician, nurse and a Christian burial at death. They save dependent members of the church from the pain and humility of public charity and enforced residence in a poorhouse.

Our family this year will number two-hundred of these aged disciples of our Lord. We should have an average of at least $275 each for their support or, for their total maintenance, $55,000. Fifty-six of these dear old veterans are waiting for the opening of the home at Jacksonville, Florida. WE WILL NOT FAIL THEM.

$55,000

For Maintenance.

For the maintenance alone of our regular work it will take $271,100.

$271,100

For Necessary Upkeep.

We should have, if possible, just for upkeep of our buildings the following items:

Christian Orphans Home, St. Louis, Mo.	$5,000	
Juliette Fowler Home, Dallas, Texas.	5,000	
Havens Home, East Aurora, N. Y.	5,000	
Emily Flinn Home, Marion, Indiana.	5,000	
Colorado Home, Denver, Colo.	1,000	
Child Saving Institute, Omaha, Neb.	1,000	
California Home, Long Beach, Calif.	1,000	
Valparaiso Hospital, Valparaiso, Ind.	2,000	
Total for Upkeep....	25,000	
		$25,000
	Grand Total	$296,100

IV. Needs of Religious Education

Some imperative needs of the Department of Religious Education for the new year are as follows:

1. Five additional field workers are essential to hold the work already begun in their respective territories. These are:

—Photograph by C. M. Yocum.

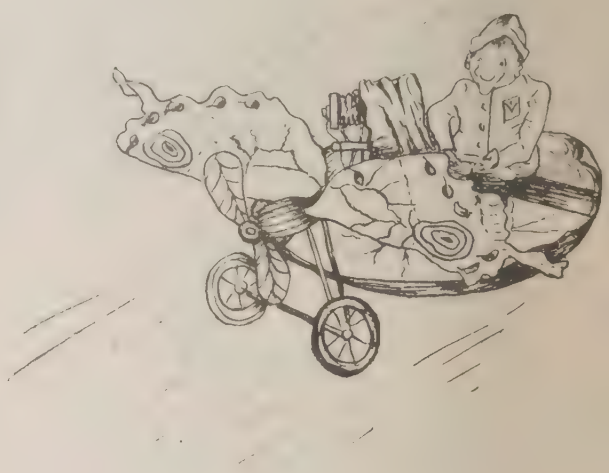
First Aid for Injured Feelings

Playground of Christian Orphans' Home.

-Wanderland-Wonderland-

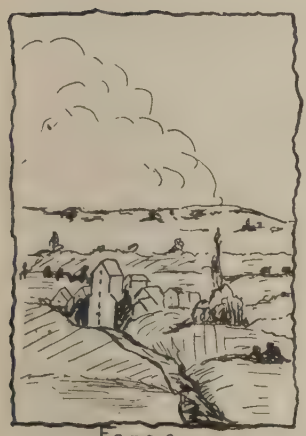
Jo-Anne and Jimmy and their pilot Tim.

Verses by Lucy King De Moss.
Drawings by Frances G. Hazlewood



"Oh, hello, Tim," said Jim, "We've been waiting to see
If you really would come to get Jo-Anne and me."
"Now, see here, Mister Jim, not a word more like that;
I'm a man of my word to the peak of my hat."
"Why, Tim dear" said Jo-Anne, "Jimmy's only in fun;
See, how fine the plane looks with its wings in the sun
Then Tim said, "Do you know what this is fastened here?"
"Why, I'd say it's a camera, except it's so queer."
"Well, that's just what it is and we're going to make
Some real air observations, and pictures we'll take.
And then when we get home we can see where we've bee
O, we'll show people some of this land they live in."

With a squeal of delight, both the children cried "Fine."
And hopped up to their seats before Tim could count nine.
Then across the deep pool and, this time, through the air,
"For," said Tim, "this plane goes anywhere, everywhere."
How Jo-Anne caught her breath, as the plane rose so high.
As for Jim – well, of course, boys like Jim rarely cry!
But now, honestly, wouldn't you gasp a bit, too,
If you saw the earth drop, drop, away under you?
It was fun to watch Tim as the pictures he snapped,
(When he leaned from the plane they were glad he was strapped)
Here are some of the pictures Tim wants you to see.
There's no country, he says, like our own – you'll agree.


Farms

A Fine Building

Statue of Liberty

Near the city

(1) A young people's worker for the Central States.
(2) A children's worker for the Northwest.
(3) A young people's worker for California.
(4) A children's worker for Kentucky and the South.
(5) A general field worker for the Dominion of Canada.

2. Earnest appeals from four state university churches should be answered by appropriations that would make possible student religious activities similar to the work we are already doing at the Universities of Oregon and Washington and Purdue (Indiana).

3. Our eight young people's conferences must be greatly strengthened next summer and ample promotional work must be done in advance to insure the proper attendance of young people. At least four others should be inaugurated in strategic locations.

4. The week day activities which we have already begun so auspiciously should be continued and enlarged. Our churches are calling for leadership here in a most gratifying way. We can greatly multiply the number of vacation schools by an additional comparatively small expenditure.

5. The formation of teacher training classes is a simple matter of promotion. With the appearance this year of the final text books in the new Standard Course, the time is especially ripe for such promotion. A trained leadership is vital to all the work of religious education.

6. Our cooperation in the united activities in this field must be enlarged financially. We were able last year to give but $100 to the World's Sunday School Association, while budget limitations prevented us from giving anything to the newly reorganized International Sunday School Association in which some of our leaders have been honored with high responsibilities.

7. The conferences recommended for this department in the last annual report of the society must be held this next year. While not requiring heavy expense their success will be possible only as the attendance of all persons concerned can be assured.

All the work of the Department of Religious Education is basic to right development for the church of tomorrow. We must extend its activities in the field and through the printed page. We have choice workers who must be aided to render effectively the service which they are so abundantly capable of rendering. Through Bible schools, Christian Endeavor societies and the rapidly increasing week day opportunities, we must make the Bible an OPEN BOOK to the children and youth of the land.

V. Needs of Church Erection

While the Church Erection fund is larger than ever before, yet the increasing needs of this Department are pressing for answer. If our congregations are to have adequate church homes, the needs of the Church Erection Department must be supplied.

1. Our applications for 47 loans now on file, aggregate $418,750. These have been piling up since last November when we quit granting loans because of lack of funds. *This is maintenance.*

2. Sixty-one churches have asked for loans since May 1. At that time the Department decided to send out no more application blanks to the churches asking aid, because it was useless to file a formal application since we were granting no loans. These 61 are in addition to the 46 above, and these 61 have asked for a little over $400,000. *This should be done.*

3. Fifty-nine churches have applied for loans to assist in the building of parsonages. These applied the past year after the convention in St. Louis, authorized loans for the erection of parsonages. These requests amount to over $200,000. The housing conditions for ministers are acute. The church cannot get a minister if it cannot find him a house in which to live. *This is all needed.*

4. A gift of $25,000 is promised Central Church, Galveston, and a gift of $15,000 to First Church, Gary, Indiana, for a standardized community and religious education plant and church building. Our church is doing the finest piece of week day religious instruction in Gary. We must hold this lead for the Disciples in Gary by providing the building. A loan of $25,000 is also promised in addition to the gift. All this is maintenance. Calgary, Alberta, should have a gift of $10,000. This is the one center to which the Disciples of Alberta are looking. The Home Department supports the work. They have a most admirably located lot. All these are needed. The Galveston, Texas, and Gary, Indiana, help is promised and is maintenance.

5. In addition to the above the Department has promised loans that are to be paid when the buildings are completed, a sum equal to $375,550. These must be paid within the next twelve months. These buildings are being erected now on the strength of our promise.

VI. Needs of Missionary Education

The Missionary Education Department of the United Christian Missionary Society is charged with the responsibility of assisting and encouraging all churches in planning and conducting such a program of Missionary Education as will bring missionary vision, develop missionary conscience and inspire missionary service throughout the whole church.

A significant indication of the present opportunity of the church is found in the fact that legislators, government officials, editors and the public are expressing the conviction that the church is the ultimate hope of the nations in their chaos and need. Seemingly the clock of God is striking the hour for the great advance.

Impelled by the authority of the Great Commission and constrained by the appalling need of the world, a program of missionary education commensurate with the need should be undertaken. With the increasingly fine cooperation on the part of churches throughout the country great results may be expected.

The Missionary Education Department of the United Society should be enabled to provide such new plans and materials as will speedily stimulate all congregations to full cooperation in missionary education and training, in recruitment for missionary service, in the pouring out of money for this supreme task, and in undergirding the whole missionary enterprise with prayer.

Program materials replete with interesting and compellant information from mission fields must be provided for use in the Church School of Missions, for missionary instruction in all departments of the Bible school, for Christian Endeavor societies, for monthly meetings of Woman's Missionary societies and Young People's Missionary Circles, for missionary meetings of teen-age young people in their Triangle Clubs and Intermediate societies, and for all Junior missionary organizations and groups.

At present about one-tenth of our churches give nine-tenths of all funds contributed for missionary work. Thousands of local congregations need to receive a great awakening. The preparation and use of missionary literature should be much increased. New missionary books produced by our own people should be published as their experiences fit them to produce the needed material.

Much time and money are required for secretarial and clerical work. Thousands of letters must be written each month. In a single quarter of last year 12,068 separate letters, all inclosing orders for shipment of missionary literature, were received. In the three months 62,246 pieces of literature, including 6,424 books and 54,822 leaflets were sent out. Selecting, packing, addressing, weighing and mailing of so much literature, in addition to the correspondence involved, requires a considerable force of secretarial and clerical helpers.

Those who are given the privilege and responsibility of the training of the church for the future should cooperate in developing and maintaining the most effective program possible to bring vision, develop zeal and train for service the church of tomorrow. The children and young people are our ultimate hope. They are in our hands today. The character of the future church, and therefore the destiny of the world, are at stake in this issue.

VII. Needs of the Ministry

The Department of the Ministry asks for support for 310 homes at an average of $30 per month, making a total of $83,700. This is only a dollar a day for our aged and disabled of the ministry and missionary service, with their loved ones. When it is considered that this ministers to some six hundred people in these homes there is no doubt that this asking is conservative and should be readily forthcoming. We must educate our conscience to a new sense of responsibility for the support of the ministry. This is fundamental to the success of all the work of the church.

We are asking for a pension reserve of $107,250 from the

churches thus bringing the values of the pension certificates up to 60% of the maximum, or $300 per year disability benefits and retirement pension and $180 per year death benefits. There are 625 enrolled in the pension system, paying dues at the rate of $30,000 per year. The fund has over $150,000 to meet the claims as they arise. This is held as a special fund and can be used only for this purpose. The good business of the pension plan appeals to the men of the pew as well as the pulpit. The values must be increased so as to fulfil the expectations of the plan. $7,500 will be needed for expense in maintaining the work of the department in salary, travel and administration. The total budget for the nine months period is $198,450.

310 homes @ $30.00 per month	$111,600
Pension Reserve 60%	143,000
Department Expense	10,000
Total	$264,600

Three-fourths of this is	
310 homes @ $30,000 per month	$83,700
Pension Reserve 60%	107,250
Department Expense	7,500
Total	$198,450

VIII. Needs of Promotion and Service

In addition to the above needs of the society, there must, of course, be provided a modest sum for the Promotional Division and for the Service Department.

This includes the regular expenses of maintaining the office, salaries of officers, bookkeepers, stenographers, clerks, etc. Everybody fully understands that it is impossible to maintain such a large organization as the United Society without a small per cent of the income being used for overhead expenses. The churches should fully understand this point for it is impossible for the workers who are giving their lives to this great service to supply their own salaries and pay for literature, stenographers, clerks, etc., out of their own funds. However, only about ten per cent of the total income was used during the past year for all expenses of the Service and Promotional Departments. It should be remembered also that the contributions of the native people on all the foreign fields, including fees, etc., was just about the same as the ten per cent of the total income.

With these outstanding needs in all parts of the world before the churches, surely they will rally to the cause and supply this year the $3,000,000 necessary to carry on the work.

Association for the Promotion of Christian Unity

Financial Summary for Nine Months to June 30, 1921

Receipts

Churches	$6,561.19	
Individuals	2,476.70	
Offering, St. Louis Conference	150.41	
Offering, Dallas Conference	17.17	
Offering, Seattle Meeting	7.45	
Offering, Tacoma Meeting	1.35	
Literature	10.05	
Interest	15.06	
Total Receipts		$ 9,239.38
Balance October 1, 1920		2,050.48
		$11,289.86

Disbursements

Year Book	$ 304.53	
Joint Budget and District Offices	35.95	
World Call	565.36	
Printing and Publishing	2,295.36	
Federal Council	100.00	
Salaries	3,028.55	
Conference and Traveling Expense	2,064.98	
Rent	150.00	
Postage	350.20	
Office Supplies and Maintenance	204.33	
Clerical Help	174.58	
Refund to Houstonia, Mo.	4.00	
Total Disbursements		$ 9,277.84
Balance July 1, 1921		$ 2,012.02

French Reconstruction

Receipts October 1, 1920, to June 30, 1921	$ 571.00
Paid over to Federal Council	571.00

Comparative Statement of Receipts

For Two Months to August 31, 1921

United Christian Missionary Society

	1920	1921	Gain
Churches	$ 95,878.81	$ 19,585.84	$ 76,292.97*
Sunday Schools	92,019.20	14,109.27	77,909.93*
Christian Endeavor Societies	3,131.34	1,321.96	1,809.38*
Woman's Missionary Societies and Circles	35,313.99	6,288.91	29,025.08*
Children's Organizations	1,799.48	853.46	946.02*
Individuals and Men and Millions Movement	89,049.97	12,515.25	76,534.72*
Bequests	8,810.04	1,851.00	6,959.04*
Interest and Rent	10,828.44	15,507.77	4,679.33
Foreign Field Reports†	112,661.01		112,661.01*
Home Mission Work	4,800.57	10,734.76	5,934.19
Annuities	17,775.00	23,931.00	6,156.00
World Call Subscriptions and Advertising		8,451.68	8,451.68
Literature and King's Builders Subscriptions	2,287.28	7,077.55	4,790.27
Miscellaneous	51,198.79	12,341.54	38,857.25*
	$525,553.92	$134,569.99	$390,983.95*

Board of Education

Churches	$ 3,107.72	$ 996.03	$ 2,111.69*
Colleges	86.65	326.37	239.72
World Movement	13,155.87	1,395.10	11,760.77*
Miscellaneous	92.56	11.00	81.56*
	$ 16.442.80	$ 2,728.50	$ 13,714.30*

Board of Temperance and Social Welfare

Churches	$ 1,347.03	$ 522.87	$ 824.16*
Sunday Schools	26.00	10.00	16.00*
Men and Millions and Individuals	838.33		838.33*
Miscellaneous	22.05	105.00	82.95
	$ 2,233.41	$ 637.87	$ 1,595.54*

Grand Totals for All Boards

Churches	$100,333.56	$ 21,104.74	$ 79,228.82*
Sunday Schools	92,045.20	14,119.27	77,925.93*
Christian Endeavor Societies	3,131.34	1,321.96	1,809.38*
Woman's Missionary Societies and Circles	35,313.99	6,288.91	29,025.08*
Children's Organizations	1,799.49	853.46	946.02*
Individuals and Men and Millions Movement	89,888.30	12,515.25	77,373.05*
Bequests	8,810.04	1,851.00	6,959.04*
Interest and Rent	10,828.44	15,507.77	4,679.33
Foreign Field Reports†	112,661.01		112,661.01*
Home Mission Work	4,800.57	10,734.76	5,934.76
Annuities	17,775.00	23,931.00	6,156.00
World Call Subscriptions and Advertising		8,451.68	8,451.68
Literature and King's Builders Subscriptions	2,287.28	7,077.55	4,790.27
Miscellaneous	64,463.36	14,168.01	50,295.35*
	$544,230.13	$137,936.36	$406,293.77*

*Loss

†Amounts received from field sources and expended on foreign fields under the direction of missionaries.

Note. The striking difference between the receipts this year and last is due to the change of the end of the year from September 30 to June 30. This let up formerly appeared three months later.

Oak Park Christian Church

By PERRY J. RICE

THE Oak Park Christian Church is the most recently organized congregation of the Disciples in the metropolitan area of Chicago. It dates its beginning from the Sunday following Easter 1920, but was not formally organized as a church until October 3 of the same year. It is the direct result of cooperation with other religious communions and is an illustration of the way in which such cooperation works to the advantage of all concerned.

The Disciples have known for some years that they had a considerable constituency in Oak Park, which is the nearest suburb to Chicago on the west, a very attractive residential city of 40,000 population. It was evident however that there were already there all the churches that were needed, the Congregationalists being especially strong, and the Presbyterians, Methodists and Baptists being well represented, each with several churches. Under the rules of the Cooperative Council of City Missions, the Disciples saw no opportunity to begin work but kept continually before the Council their desire to establish a church to care for their resident constituency and for others who would surely find homes there in the years to come.

Early in 1920 the Baptists, who had a mission in the section of the city where Disciples reside in greater number than elsewhere, suggested a federation of the two constituencies. This suggestion was considered and an agreement was finally reached by which the Baptists would turn over the mission to the Disciples. This arrangement was made possible by reason of the fact that the First Baptist Church of Oak Park was projecting a very large building enterprise north of the tracks and desired to center their efforts there.

Accordingly the Disciples assumed charge of the work on the above named date. The mission was then meeting in the Longfellow Public School building, where the church is still meeting. A few Disciple families were working with the Baptists. A flourishing school had been developed and preaching services were held on Sunday mornings. With the change of the leadership, however, there were some losses and some gains. Many of the Baptists withdrew and united with the First Baptist Church; others remained with the new organization and still remain in active cooperation with it. The Sunday school suffered most by the change but after the first losses has continued in a flourishing condition.

The friendliness of the Baptists to the work has been manifested in various ways. The pastor of the Baptist mission continued with the work for some weeks after the Disciples assumed charge, superintending the Sunday school. Several Baptist families residing in the neighborhood have united with the Disciple church, and the Baptist City Missionary Society, after holding a lot which it had purchased as a building site for more than a year, sold it to the Disciples for just what it had cost, when it could have been sold to others at an advanced price of several hundred dollars. Besides all this, when the Baptist mission met to disband and dispose of its assets, a motion directing that $2500.00 of its assets should be given to the Disciples providing the latter should build there an adequate house of worship within two years was introduced and unanimously carried.

The Chicago Christian Missionary Society has fostered the work from the beginning. The secretary conducted the negotiations with the Baptists and has given personal attention to the work throughout its brief history. Karl Borders, Director of Immigrant Work in Chicago, assumed pastoral charge of the mission for about two months, since which time Ralph W. Nelson has been the pastor.

The church has grown steadily and now has a membership of ninety-one. Thirty-five members of the Jackson Boulevard Church living in Oak Park transferred their membership to the new church, some of whom have, however, continued in positions of responsibility with the old church and will do so until their positions are filled by others. A number of Disciples hitherto unidentified with any of our Chicago churches have united with the Oak Park church and there have been a number of baptisms.

The United Christian Missionary Society has contributed $75.00 per month to the support of the pastor since October 1; the church has contributed a like amount and besides has paid all current expense bills including rent and has subscribed nearly $5000.00 for the purchase of the lot taken over by the Disciples; $1000.00 has been paid on the purchase price of the same and the balance will be paid as the pledges are collected.

The church hopes to claim the $2500.00 voted by the Baptists upon the condition that an adequate house of worship be erected within two years from the date of beginning. No building can be erected however, without aid from the Church Erection Department of the United Society, and under the present condition of their treasury, the promise of such aid cannot be given. Our application is filed with the Department for a loan of $15,000.00 on the agreement that we erect a building to cost from $50,000 to $60,000. The church may not, therefore, be able to claim the Baptist contribution. This is deeply to be regretted, as it will seriously handicap the work, but there is every reason to believe that the church will continue to grow in spite of this handicap and eventually become a strong church. Its location is ideal and its members are people of faith and devotion, and many of them are experienced in various forms of Christian service.

Death of Ellis P. Gish of China

A CABLE has just come from the China Mission stating that missionary Ellis P. Gish, of Nanking, has been accidentally drowned. No other particulars are as yet available. This news comes as a great blow to the Mission as well as to his family.

Mr. Gish was a very effective man.

His responsibility was the general evangelistic work of the city and especially of the southern part around South Gate. He had large plans in process of execution in connection with a union evangelistic movement which involved all the communions represented in Nanking and vicinity. He was married to Miss Edna Whipple at Nanking during the holidays last winter. She was one of the new missionaries who went out last fall and Mr. Gish had been in China for about seven years. Mr. Gish was a graduate of Eureka College and Yale Divinity School. He was very active in the ministry during his school days at Eureka and had many friends in Illinois. Mrs. Gish will remain in the work in Nanking.

In a letter which Mr. Gish wrote about a year ago he made the following statement: "A man without the personal power of leading others to Christ had better stay out of China, I care not how many degrees he holds. Most of our modern short cuts were old in China centuries before we thought about them. Only a living Lord who changes men's hearts and works miracles through His followers can long interest this people." This will indicate the intense earnestness of Mr. Gish.

International Convention of Disciples of Christ

Winona Lake, Indiana, August 30 to September 4, 1921

MINUTES

FOR the first time in its history, the International Convention of Disciples of Christ left the crowded ways of a great city for its annual convocation, and sought the quiet of field and hill in the assembly grounds on the shores of Winona Lake, Indiana.

The opening session of the Convention was announced for the afternoon of Tuesday, August 30, but on the preceding day were held the annual meeting of the Board of Managers of the United Christian Missionary Society and the meeting of the Board of Education.

On the morning of Tuesday were held at 10:30 o'clock, the business meetings of the Christian Woman's Board of Missions, the Foreign Christian Missionary Society and the American Christian Missionary Society. At the same hour the Committee on Recommendations for the International Convention met for organization and the Nominating Committee of the United Christian Missionary Society held its first meeting.

TUESDAY AFTERNOON

"Come, We that Love the Lord" called the hosts to the Tabernacle for the opening session of the Convention which was called to order at two o'clock by President George A. Miller, of Washington, D. C.

After a message of greeting to the Convention President Miller introduced President L. O. Lehman of Eureka College, who read a Scripture lesson from the 19th chapter of John's Gospel and offered prayer.

"Showers of Blessing" was sung, after which President Miller introduced H. O. Pritchard, Secretary of the Board of Education, who presented the report of that Board. This report was referred to the Committee on Recommendations. A copy of the same, as well as the following reports of organizations is filed with these minutes.

Milo J. Smith, Secretary, presented the report of the Board of Temperance and Social Welfare. This was referred to the Committee on Recommendations.

The annual report of the Association for the Promotion of Christian Unity was presented by H. C. Armstrong, Secretary, and was referred to the Committee on Recommendations.

"Far and Near the Fields are Teeming" was sung, after which President Miller introduced F. W. Burnham, President of the United Christian Missionary Society, who presented the Second Annual Report of the Executive Committee and Board of Managers. This report, with the reports of Departments following, was referred to the Committee on Recommendations.

President Burnham introduced in turn the Chairmen of Departments of the United Society, and they presented the First Annual Reports of their respective Departments, as follows:

Department of Foreign Missions, Mrs. Anna R. Atwater:

Mrs. Atwater called special attention to the fact that during the hours of the Convention, fifty-two new missionaries were on their way to our foreign fields, the largest number ever sent out during any year of the history of the Disciples of Christ.

Department of Home Missions, Grant K. Lewis:

Department of Church Erection, George W. Muckley:

Department of the Ministry, F. E. Smith:

Department of Benevolence, J. H. Mohorter:

At the conclusion of his report Mr. Mohorter introduced Mrs. B. R. Brown, Superintendent of the Christian Orphans' Home in St. Louis, dean of Superintendents of Homes of the Department, who brought greetings from the children.

Department of Religious Education, R. M. Hopkins:

Mr. Hopkins presented to the Convention the National Superintendents in the Department—Miss Hazel Lewis, H. L. Pickerill, Charles Darsie.

Department of Missionary Education. Mrs. J. M. Stearns:

Department of Promotion, Bert Wilson.

Mrs. Affra B. Anderson, of this Department, presented the report of the Woman's

—Photograph by Hinkley, Winona Lake, Indiana.

Committee on Recommendations of the International Convention, 1921

—Photograph by S. G. Inman.

Japan Group at Winona Lake Convention

Left to Right: P. A. Davey, Ada Scott, Rose Armbruster, Mr. and Mrs. Ira D. Crewdson.

Missionary Societies, Young People's Missionary Circles, Triangle Missionary Clubs and Boys' and Girls' Work, this year being the closing year of the Five Year Campaign launched by the Christian Woman's Board of Missions. The Financial aim of the Campaign had been reached, with offerings the last year of $1,002,-881.25.

Mrs. Anderson introduced Miss Nora Darnall, the new Superintendent of Boys' and Girls' Work and Editor of The King's Builders.

Department of the Treasury, C. W. Plopper.

After the presentation of these reports, President Burnham introduced H. B. Holloway, Office Manager at the Headquarters of the United Christian Missionary Society.

The report of the committee on Midweek Prayer Meeting Topics was presented by George L. Peters.

The report of the General Secretary of the International Convention was presented by Graham Frank.

W. R. Warren presented the report on WORLD CALL. These three reports were referred to the Committee on Recommendations.

President Miller announced the Committees of the Convention as follows:

Nominations: Claude E. Hill, Tennessee; Mrs. C. A. Thomas, Kentucky; R. L. Rand, New York; W. E. Jameson, Missouri; C. C. Carpenter, Illinois.

Necrology: J. B. Hunley, Virginia; A. G. Smith, Oklahoma; S. T. Willis, Minnesota; Mrs. J. J. Castleberry, Ohio; George W. Kemper, Tennessee.

Publicity: W. R. Warren, Missouri; W. H. Sheffer, West Virginia; Leslie L. Bowers, Maryland; E. E. Elliott, Missouri; E. B. Bagby, District of Columbia.

Fraternal Relations: Charles S. Medbury, Iowa; H. C. Armstrong, Maryland; R. H. Miller, Missouri; Mrs. T. W. Grafton, Indiana; J. T. Boone, Florida.

The Indiana Committee on Arrangements: Chairman, C. W. Cauble, Secretary Indiana State Missionary Society; Vice-Chairman, Mrs. O. H. Greist, Secretary of Indiana Woman's Christian Missionary Societies; Secretary, J. D. Hull, Pastor Warsaw Christian Church.

Local Committee Chairmen: Entertainment and Assignment, John D. Hull; Reception, Charles Stewart; Registration, Elmer Ward Cole; Restaurant, O. E. Tomes; Building and Exhibit, Milo J. Smith; Ushers, Charles Major Daugherty; Communion, F. E. Davison; Information, Telegraph and Telephone, Winona Administration Committee.

Graham Frank pronounced the benediction.

At the hour of 6:45 each evening during the Convention a vesper service was held either on the hillside or in the Tabernacle. Jesse M. Bader presided over these services, the music being in charge of V. P. Brock.

These evening hours added greatly to the helpfulness and inspiration of the convention. M. A. Hart was the speaker on Tuesday evening.

TUESDAY EVENING

"Savior, Like a Shepherd Lead Us" was the opening song of the evening session, which was called to order at 7:30 o'clock by Mrs. Ida W. Harrison, Vice President of the Convention.

President Miner Lee Bates of Hiram College, led the devotional service, reading from the 3rd chapter of Luke's Gospel, and offering prayer.

"I Love Thy Kingdom, Lord" was sung, after which Bert Wilson gave the report of the Underwritings Campaign.

An interesting and encouraging announcement was made by President Burnham that on the next day, August 31, twenty-two missionaries would be sailing on the steamer "Golden State" for their several fields in the Orient. It was voted that a message of Christian love and good wishes be sent by the Convention to these missionaries.

The announcement of the going home of the aged saintly mother of Adelaide Gail Frost brought a sympathetic response from the Convention, and it was voted that a message of sympathy be sent to Miss Frost.

Beautiful music was one of the noteworthy features of the Convention and deserves special mention. W. E. M. Hackleman, of Indianapolis, was in charge of this part of the program and ably led the great throngs in the tabernacle in the opening service of song, and whenever throughout the program a song was desired. The special music was especially appreciated. On the first evening of the Convention the Golden Rule Male Quartette, of Elkhart, Indiana, were introduced, Messrs. F. O. Taska, D. D. Stutsman, H. L. Carr, R. H. Smolinske, who sang two beautiful numbers.

Mrs. Harrison then introduced President Miller, who delivered the Convention address.

Secretary Graham Frank pronounced the benediction.

WEDNESDAY MORNING

A prayer service was held on each morning during the Convention at seven o'clock. George A. Campbell, of St. Louis, led in the first service and W. H. Allen conducted the music throughout the week.

The Convention opened at nine o'clock with the singing of "O, Zion Haste." The Department of Foreign Missions presented the program of the morning, I. J. Spencer leading the devotional service, reading from the 4th chapter of John and and offering prayer.

President Miller then introduced R. H. Crossfield of the Federal Council of Churches of Christ, who presented recommendations concerning the Council. Peter Ainslie, of Baltimore, spoke also concerning these recommendations which with a number of others presented, were referred to the Committee.

President Miller presented Stephen J. Corey, of the Foreign Department, who introduced the topic of the morning with a brief address on "Our Strategic Foreign Fields."

Mrs. Anna R. Atwater, in presenting the missionaries spoke in tender memory of the one who for so many years had, in his way so well remembered, introduced the missionaries to the Convention—our departed leader, A. McLean. She spoke of others who had gone during the year to join that great cloud of witnesses who are helping today from the other side, Jasper T. Moses, D. O. Cunningham, E. S. Stevens.

It was a great joy to the people of the Convention that so large a group of missionaries were home on furlough. They were introduced by Mrs. Atwater in groups, as follows:

India—Miss Mary Kingsbury, who has been on the field longer than any other of our missionaries, forty years; Mrs. Bertha F. Lohr, Miss Caroline E. Pope. Dr. Mary Longdon, Miss Leno Russell, Neils Madsen, Mrs. D. O. Cunningham, Dr. and Mrs. Drummond, Miss Mary L. Jeter, Mr. and Mrs. O. J. Grainger, with their daughters, Margaret and Gertrude, Mr. and Mrs. C. E. Benlehr, Mr. and Mrs. J. E. Moody.

China—Mr. and Mrs. Frank Garrett, with their daughter, Margaret; Mrs. C. S. Settlemyer, Miss Wenona Wilkinson, Justin E. Brown, Alexander Paul.

Japan—Miss Rose Armbruster, Miss Ada Scott, W. H. Erskine, P. A. Davey, Mr. and Mrs. R. D. McCoy.

Africa—Mr. and Mrs. Ross Atherton, Mr. and Mrs. C. P. Hedges, Mr. and Mrs. A. F. Hensey, Dr. and Mrs. R. J. Dye.

Paraguay—Mr. and Mrs. C .Manly Morton.

Jamaica—Mr. and Mrs. G. D. Purdy.

Mexico—Mr. and Mrs. S. G. Inman.

Philippines—F. V. Stipp.

The following parents of our missionaries were also introduced: Mrs. Elizabeth Ross, Mr. and Mrs. Chas. Collins, Mrs. A. K. Bryan, Professor Sherman Kirk, M. H. Gray, O. G. Hertzog, J. H. Fillmore, Mrs. R. R. Russell, Mr. and Mrs. H. A. Pearson, Mrs. Affra B. Anderson, Frank Garrett.

Very interesting and instructive messages from the fields were given, as follows:

India—Dr. Mary Longdon.

Philippine Islands—F. V. Stipp; **Japan**—R. D. McCoy; **China**—Frank Garrett; **Jamaica**—G. D. Purdy; **Mexico**—Miss Daisy June Trout; **Paraguay**—C. Manly Morton; **Africa**—A. F. Hensey.

"Lead On, O King Eternal" was sung, after which I. W. Gill, of Wichita, Kansas, gave a brief address in place of W. S. Priest who was detained on account of illness.

A. B. Philputt sent the hearts of the Convention after the missionaries "Outward Bound," and Mr. Hackleman announced the hymn written as a goodbye to missionaries long ago, "All Hail the Power of Jesus' Name."

At this time Stephen J. Corey introduced a distinguished visitor and speaker, Dr. F. B. Meyer, of London, England, who gave a most inspiring message and closed the morning session with prayer.

—*Photograph by S. G. Inman.*

F. V. Stipp, Philippine Islands

WEDNESDAY AFTERNOON

The Departments of the Ministry and Religious Education occupied the program of the Wednesday afternoon session, which opened with the singing of "O, Where are the Reapers?"

President Miller called the Convention to order at two o'clock, and presented Milo Atkinson as the leader of the devotional service.

—*Photograph by S. G. Inman.*

India Group at Winona Lake on Furlough

Back row, left to right: Leno Russell, N. Madsen, P. A. Sherman, J. E. Moody, Mrs. C. C. Drummond, Dr. C. C. Drummond, C. E. Benlehr; Front row, left to right: Mary Kingsbury, Mrs. Benlehr, Caroline Pope, Mary L. Jeter, Dr. Mary Longdon.

Secretary F. E. Smith, of the Department of the Ministry introduced the speakers of the afternoon, as follows:

The Ministry, L. D. Anderson: The Support of the Ministry, H. R. Ford; Recruitment, H. O. Pritchard.

"Hark, the Voice of Jesus Calling" was sung, after which A. E. Cory presented the report of the Committee on Recruitment. This was referred to the Committee on Recommendations, and is filed with these minutes.

The addresses of F. D. Kershner, on "Religious Education and the Ministry," and of I. J. Spencer on "The Satisfactions of the Ministry" closed the program of the United Christian Missionary Society for the afternoon.

President Miller then called for the report of the Recommendations Committee.

Voted, that, in the discussion of matters contained in this report no speaker have more than five minutes and more than one speech.

J. P. McConnell, Chairman of the Committee on Recommendations, presented the report, as follows:

Foreign Department of the United Christian Missionary Society

We commend the officers of the United Christian Missionary Society for the remarkable progress in uniting the work in foreign fields, which had formerly been directed by two societies; and so skillfully has this union been consummated that there has been no break in the work.

We urge a careful study of the report regarding the open doors in many fields. We can see in these great new opportunities the result of careful plans and faithful work through the past years.

We commend the Executive Committee in its budget for last year, and we believe the distribution of money to be fair in the consideration of the needs of each field and we recommend that just as rapidly as possible the budget be increased to meet the needs of those fields.

This report is most gratifying in three items: (1) that there were 3,200 converts in the missions last year,—(2) that $213,745.53 was contributed in fees and offerings on the mission fields last year,—(3) that 51 new missionaries were sent to the fields this year.

We commend the U. C. M. S. in sending commissions to some of the mission fields, and in their proposal to send other commissions to other fields, to the end that the churches at home might the better understand the work and problems on the mission field, and that the missions might better understand the church at home.

We rejoice that there are repeated evidences on the mission fields of growth toward Christian union. We commend the U. C. M. S. for its spirit of cooperation. And we recommend that every opportunity of this kind be carefully investigated and that we join in all such movements where there would not be a compromise of principle.

We commend the officers of the Society in their effort to adjust the salaries of missionaries in keeping with changed conditions in some countries.

We feel that the entire report is a very adequate statement of the work of this department and your committee commend the entire report except the item regarding the China Mission which will be presented under the report of the Executive Committee.

Voted, that this report be adopted.

Executive Committee, United Christian Missionary Society:

It is agreed by the members of the Committee on Recommendations that we endorse and commend the report as a whole. We wish to especially mention in the report of the Executive Committee:

—*Photograph by C. M. Yocum.*
Dr. F. B. Meyer of London

An honored guest and an inspiring speaker at Winona Lake.

1. Article II, Section 8, regarding the College of Missions. We recommend a policy of publicity fully acquainting our churches with the plan of moving the College of Missions.

2. In regard to Article IV, Section 5, we recommend:

That the United Society arrange for a place in their budget for the work of the American Bible Society and request our churches to support the American Bible Society through the United Society.

3. Section 7, the St. Louis Resolution regarding Foreign work, item 6. That we commend the action of the Executive Committee in regard to its action concerning the China Mission.

4. We recommend the adoption of the enlargement needs of the United Society, Home and Foreign, the Department of the Ministry, of Religious Education and Church Erection.

Mr. Marsdon, representative of the American Bible Society, was introduced and made an appeal for that institution.

Voted, that action on recommendation 2 be deferred until a special resolution be presented on the subject.

Voted, That the report of the Committee be considered item by item.

1. Regarding the College of Missions.

Voted, That this recommendation be referred back to the Committee for clarification.

3. Regarding action concerning the China Mission:

It was moved and seconded that this recommendation be adopted

In the discussion which followed J. B. Briney spoke and was voted extension of time.

Voted, That Frank Garrett, of the China Mission, be invited to speak and be given unlimited time.

Stephen J. Corey made a statement that the Foreign Department desired it understood that Mr. Garrett was not called home to be present at the Convention, but that he came at the request of the China Mission a year ahead of his regular furlough period because of his need of rest.

After prolonged discussion, A. B. Philputt called for vote, and the previous question was moved, seconded and carried.

4. Enlargement Needs.

Voted, That this item be adopted.

The Benediction was pronounced.

WEDNESDAY EVENING

The Vesper Service on the hillside was held at 6:30, the program consisting of an hour of sacred song, in the absence of the speaker, Jesse R. Kellems.

AT THE TABERNACLE

"Jesus, Lover of my Soul" was the opening song of the evening service, and President Miller, at 7:30, introduced Amos Tovell, Ontario, Canada, as the leader of the devotional service. Mr. Tovell read from the 12th chapter of Romans, led the congregation in a responsive Scripture reading, and offered prayer.

A male quartette from the Vermont Avenue Church, Washington, D. C., was then introduced, and sang two numbers which were greatly appreciated by the large audience present. These gentlemen, Willard Haney, Paul Ledig, W. E. Braithwaite, B. A. Lineback, appeared a number of times during the Convention, and contributed much to the special music features.

Mrs. Anna R. Atwater, Chairman of the Department of Foreign Missions of the United Society, gave the address of the evening on "The Call of Our Sister Republics." Mrs. Atwater has just returned from a visit to South America, and her message was the latest word from one of our newest, yet most important, mission fields.

Following Mrs. Atwater's address, a Tibetan play was staged, which had been written for the occasion by Lucy King DeMoss. Those taking part in this play which represented incidents in the life of our Tibetan mission, were Miss Fred Fillmore, Mrs. J. D. Ellis, Justin Green, Chalma Fillmore, Betty Murphy, Walter Mathewson, Waldo Larkby, Chas. A. Sebastian, Miriam Green.

The feature of the program to which great sympathetic interest attached was the unveiling of the bust of Archibald McLean. This bronze cast was the loving gift of M. Y. Cooper, of Cincinnati, and S. M. Cooper, of Los Angeles.

In this Memorial service O. J. Grainger, of India, brought the tribute of the missionaries, and the address was given by W. F. Richardson, of California. Two young girls, Chalma Fillmore and Betty Murphy, unveiled the bust.

A beautiful memorial wreath was at its base, bearing the words our great departed leader had constantly on his lips in his fervent appeals for workers for the world's white harvest fields, "Go Ye."

The benediction was pronounced by Mr. Richardson.

THURSDAY MORNING

The seven o'clock Prayer Service was led by Mrs. F. M. Rains.

A Conference of ministers' wives was held from 8:00 to 9:00 o'clock, at which addresses were made by Mrs. Jessie Monser and Mrs. Harry B. McCormick.

AT THE TABERNACLE

"Where are the Reapers?" was the opening song of the morning session, after which President Miller introduced Mrs. A. R. Teachout of Ohio, who conducted the devotional service. Mrs. Teachout led the audience in a responsive Scripture reading, Jesus the True Vine, and sang a beautiful solo, "Leave it with Him," closing the service with prayer.

The program of the morning was given to the Department of Home Missions of the United Society, and Grant K. Lewis was introduced as Chairman of that Department. Mr. Lewis presented Jesse M. Bader, Superintendent of Evangelism, who gave an address concerning this important work of the Department.

W. F. Turner, Secretary, followed with an address on "The Importance of Maintaining Churches among the American People."

W. A. Moore, of the American Indian Tepee Christian Mission at White Swan, Washington, gave an interesting account of this new work of the Department of Home Missions.

Mrs. Effie L. Cunningham, Secretary, presented the work among Spanish speaking Americans. A recent visit to our missions among these people gave added interest to this message.

"To the Work" was sung, after which the following program on Home Missions was presented:

The Orientals in the United States, Miss Rose Armbruster;

The Hope of the Immigrant, Arthur W. Van Dervort.

Solo, "Others," by Wallace Tuttle.

French Work in Louisiana, Evariste Herbert;

Our Highlanders, Mrs. N. L. Carney;

The Negro, J. D. Clark;

"Call my People," Mrs. Lulu Smith.

At this time the following prominent colored workers among their own people were introduced: Mr. and Mrs. Preston Taylor, Tennessee; Mr. and Mrs. Harry Smith, Texas; Mr. and Mrs. J. N. Ervin, Texas; Mrs. O. Singleton, Kentucky.

Mrs. Bailey, of Indiana, sang "If We Only Had the Time."

Hugh T. Kilgour, of Winnipeg, Manitoba, gave the closing address of the morning and pronounced the benediction.

THURSDAY AFTERNOON

"To the Work" was the opening note of the afternoon session, Mrs. Walter M. White, of Tennessee, leading the devotional service. Mrs. White's theme was the Sovereign Ownership of God. After a Scripture lesson and prayer, Miss Rowe, of Ohio, sang a solo.

The Departments of Religious Educa-

tion, Missionary Education and Promotion furnished the program for the afternoon, R. M. Hopkins introducing C. E. Lemmon, of Nebraska, as the speaker on Religious Education. Following this address, Mrs. J. M. Stearns presented Mrs. Royal J. Dye, of California, who spoke on Missionary Education.

President Burnham announced that a telegram had been received from the outgoing missionaries in response to the greetings of the Convention, saying, "Greetings to the Convention. We are off with a smile."

(Signed) Missionaries on board the Golden State.

A Symposium of Financing the Kingdom was led by Bert Wilson, who made the opening statement and presented the following speakers with their topics:

W. A. Fite, Stewardship;

C. F. Swander, Tithing;

W. W. Sniff, As Much for Others as for Ourselves.

A heavy shower of rain making it impossible for speakers to be heard, the time was occupied in singing until hearing conditions were improved, when the symposium was resumed, as follows:

R. E. Snodgrass, The Self Apportionment Plan;

Royal J. Dye, The Annuity Plan;

C. R. Oakley, Bequests.

Report of Recommendations Committee and Business of the United Christian Missionary Society.

Election of Officers

President Burnham called for the report of the Nominating Committee of the United Christian Missionary Society, and President I. N. McCash of Oklahoma, Chairman, presented the following report:

Officers, 1921-1922

President, F. W. Burnham; Vice Presidents, Stephen J. Corey, Mrs. Anna R. Atwater; Recorder, Miss Lela Taylor; Treasurer, C. W. Plopper.

Secretaries: Grant K. Lewis, R. M. Hopkins, W. F. Turner, John H. Booth, G. W. Muckley, J. H. Mohorter, Mrs. Effie L. Cunningham, Mrs. J. M. Stearns, Miss Daisy June Trout, Mrs. Affra B. Anderson, Mrs. Susanne Moffett, C. M. Yocum, R. A. Doan, Bert Wilson, M. H. Gray, W. R. Warren, Mrs. Esther T. Johnson, F. E. Smith, A. E. Cory.

Voted, That this report be adopted, and the Officers named be declared elected.

Board of Managers

California, Mrs. R. J. Dye, '24; Mrs. Ella Morrison, '22; Canada, Amos Tovell, '24; Colorado, Mrs. Ethel Morris, '22; L. C. Harris, '24; Clark Mower, '24; Idaho, W. E. Harmon, '23; Illinois, Mrs. Guy B. Williamson, '24; W. F. Rothenburger, '24; Indiana, Mrs. J. D. Case, '24; Mrs. T. W. Grafton, '24; A. B. Philputt, '24; W. W. Sniff, '24; Iowa, Mrs. Mary C. Craig, '24; Mrs. A. M. Haggard, '24; W. A. Shullenberger, '24; Mrs. Arthur George, '23; Kansas, W. S. Priest, '24; Mrs. S. L. Wilson, '24; Kentucky, Mrs. Ida W. Harrison, '24; I. J. Spencer, '24; W. Hume Logan, '23; Louisiana, Claude C. Jones, '24; Maryland, Delaware, D. C., E. B. Bagby, '24; Mrs. Eearle Wilfley, 24; Minnesota, Mrs. W. Hughes Smith, '24; Mississippi, Mrs. Mary Lane Womack, '24; Missouri, Mrs. E. E. Elliott, '24; W. Palmer Clarkson, '24; Langston Bacon, '24; R. H. Miller, '24; Nebraska, Mrs. C. E. Lemmon, '22; C E. Cobbey, '24; New Mexico, and West Texas, Mrs. Lena E. McCanne, '22; New England, W. H. Allen, '22; New York, B. S. Ferrall, '24; Finis Idleman, '22; F. C. McMillin, '24; Mrs. S. L. Lindsay, '22; E. M. Bowman, '23; North Carolina, W. J. Shelburne, '24; Ohio, L. N. D. Wells, '24; Mrs. Francis Allen, '22; Oregon, Mrs. D. C. Kellems, '24; Pennsylvania, Mrs. W. S. Kidd, '24; South Carolina, Mrs. D. B. Kirkland, '24; Texas, Mrs. A. J. Bush, '24; Hugh McLellan, '24; Virginia, Miss Estelle Shackleford, '22; Washington, G. W. Knepper, '24; West Virginia, W. H. Sheffer, '24; Wisconsin, Mrs. J. W. Allen, '24.

Voted, That this report be received and the persons named be elected to the Board of Managers for the term specified.

For Committee on Time and Place: B. R. Davidson, Arkansas, Justin N. Green, Ohio, W. F. Richardson, California.

Voted, That this report be approved.

This ended the business session of the United Society and President Miller presented A. A. Everts, Treasurer of the International convention, who presented his report.

This report was referred to the Committee on Recommendations.

By request of the Chairman, J. P. McConnell, Graham Frank read the report of the Committee on Recommendations, as follows:

Department of Home Missions

It was voted to adopt the report of the Department of Home Missions as a whole, and to add

No. 4.—Since the Home field is fundamental to all our work, it being the spiritual and financial fountain,

We commend the splendid work of the Bible Chairs in the four State Universities, and we

Recommend that steps be taken, as soon as practicable, looking to the turning over of all Bible Chairs in the State Universities to the Board of Education.

Voted, That this report and recommendations be adopted.

Departments of Religious and Missionary Education

Pertaining to the Departments of Religious and Missionary Education.

We recommend that the Department of Religious Education be commended for its work, and for its proposed future program (page 143), and that the same be adopted with these additional features, namely:—

1. That the Department produce a suggestive curriculum of the Bible Study to be used in our local churches in connection with classes studying for High school credits; and—

2. That, in connection with the program in behalf of our state-supported schools, [(4), under (3), page 143] they proceed along the line of securing competent teachers with University standing and pursue courses of Bible study of such a standard that University credits will be given for the same; and—

3. That special attention be given to finding a means of co-ordinating religious educational work and Bible chairs with the local churches located in those places where such work is conducted.

We further recommend that we commend the Department of Missionary Education for its work, and recommend that its report be adopted.

Voted, That this report and recommendations be adopted.

—Photograph by Hinkley, Winona Lake, Indiana.

Quartette of the Vermont Avenue Church, Washington, D. C., Who Helped at Winona

Promotional Division

1. The Committee on Recommendations recommends to the convention the approval of the report of the Promotional Division.

2. We would call attention to the increased income of the Society, showing a net gain of $641,739. When we consider the financial conditions throughout the country, the Underwritings Campaign, and the difficulties under which the Society has labored, it would seem to justify a very hopeful outlook for the future. We call attention to the large part of this income that was secured by the woman's societies, more than one-third of the entire missionary budget was raised by these societies and their auxiliaries.

We would call attention to the new self-apportionment plan. It seems to be perfectly in harmony with the scriptural ideal of the authority of the local church over its own life. Inasmuch as this plan involves a radical change in our methods your committee urges a general intensive campaign of education among the churches.

4. Your committee approves the Maintenance Budget of Askings, of $3,000,000 for the coming year. This seems to be a reasonable amount in view of the wealth of the churches, and the great needs of the world.

5. Your committee notes with interest the recommendations made with reference to the Woman's Missionary societies, Circles, Triangle Clubs, and Boys' and Girls' organizations. We regard these recommendations as altogether reasonable and within the reach of the churches.

6. We heartily endorse the plan for a Stewardship and Tithing Campaign, and urge that it be carried to all of the churches.

Voted, That this report be adopted.

Department of Benevolence

Congratulation is due this department for the successful record in the face of its change from a great Society to a department of the United Christian Missionary Society. Many who feared the change might hamper the work of mercy will rejoice that this year equals the best in the history of the National Benevolent Association.

The completion of the children's building in Dallas, Texas, the remodeling of the Jacksonville, Florida, building, and the beautifying and improving of our grounds and buildings in a number of our other homes are special achievements to be noted and commended.

The enlarging needs of the Department of Benevolence call for a number of forward steps. But we recommend for the year the following:

I. $10,000 is needed at once to bring to completion, to furnish and to install an elevator in the Jacksonville, Florida, Home. We call upon interested brethren to come at once to the help of this situation.

II. That pledges be collected and additional pledges and cash secured to complete the new Home at Atlanta, Georgia.

III. That an effort be made as soon as possible to raise the funds for a new building for the Northwestern Home at Walla Walla, Washington.

IV. That the completion of the Campaign to raise $100,000 for the Colorado Home at Denver, $50,000 of which is already raised, be brought about.

V. Since the Executive Committee approved some time ago the raising of funds for a new Home in Cleveland, that efforts be made to comsummate the undertaking, if possible, in 1922 and 1923.

VI. We note the inadequacy of the Child Saving Institute of Omaha, there being no room for the care of older children, and recommend that, as soon as plans can be worked out with the other departments of the U. C. M. S. a new building be erected.

Voted, That this report and recommendation be adopted.

Department of Church Erection

Your committee is encouraged greatly by the work of this department which shows that 66 churches have been aided during the last nine months with loans totaling $462,000. This is $201,000 more than was loaned for church building during the whole of last year.

We note that the Department has promised $392,000 for 42 other congregations during the last nine months, and yet new applications for loans aggregating $418,000 have been filed since last November.

There are also 63 other congregations that have written for help, but no application blanks were sent them.

There were also 59 calls made for the erection of homes for our ministers.

These facts go to show that our people are in the greatest period of church building in our history. What is to be done?

This department needs $1,000,000 immediately and a $5,000,000 building fund within the next five years.

Well has the Department of Church Erection said in closing its report, "Education in Stewardship and the conservation of our lives and money can compass this and all the needs of the United Christian Missionary Society."

Therefore this Committee recommends

1. The continuation of intensive Stewardship education,

2. That those congregations asking loans be even more strongly impressed than ever before in doing the utmost within their ability toward raising their building fund.

We further recommend that the budget for church erection be materially increased this year, that the permanent loan fund may become adequate to meet the demands upon it.

We recommend also that direct gifts to churches and community houses be made only to those among foreign speaking populations in strategic points and then only on recommendation of the Board of Managers of the United Society, and with the approval of the International Convention.

Voted, That this report and recommendations be adopted.

Resolution Regarding Vermont Avenue Church, Washington, D. C.

WHEREAS, At the convention of 1919 and 1920 the project of the Vermont Avenue Christian Church for a representative brotherhood church building in the National Capital was approved and commended; and

WHEREAS, Because of unfavorable conditions the active prosecution of this project has been held in abeyance until now; and

WHEREAS, It is considered desirable without further delay to take definite measures looking to the realization of the project; therefore be it

RESOLVED, That this convention requests the United Christian Missionary Society to give serious consideration to this project in consultation with a committee from the Vermont Avenue Church with a view to formulating and putting into effect without detriment to the regular work of the United Society, a plan of campaign for raising funds for carrying out the project.

Voted, That this resolution be adopted.

Resolution Concerning Disarmament

RESOLVED, That the following telegram be sent immediately to the President of the United States:

President Warren G. Harding:

The International Convention of the Disciples of Christ desires to thank you for calling Conference on Disarmament

—Photograph by W. R. Warren.

Latin America Group at 1921 Convention

Left to Right: Mr. and Mrs. C. Manly Morton, Nannie Hopper, Mr. and Mrs. S. G. Inman.

and to assure you of its heartiest support. The Church of the Prince of Peace stands for Peace. We believe that after centuries of Christian civilization the statesmen of Christian nations should find a way for the harmonious and helpful living together of all peoples.

We consider that disarmament is one of the great immediate steps in preventing war, relieving the people of unbearable burden of taxation and setting free the world's resources for movements of education and social and moral welfare.

Recent experiences clearly demonstrate that preparation begets, not stifles, war and that modern warfare has become so destructive that future conflict would threaten the overthrow of our civilization.

Since our country has emerged from the last war as the most powerful financially of all nations and as the only one with unimpaired economic and man power, we conceive it to be our inescapable duty to lead other nations in sharp curtailment of costly naval program.

We trust you will go to the limit of your great influence and power to eliminate all partisan spirit from the Conference and to bring practical and immediate action for relief to a suffering and discouraged world.

Be assured of this Convention's unanimous support of your leadership and our purpose to work unceasingly to reinforce you by our stirring public opinion on this imperative matter.

Voted, That this resolution be adopted and the telegram ordered sent at once.

Resolution Concerning Co-operative Christian Ministerial Bureau

The Recommendations Committee reports that

WHEREAS, Such bureau must depend upon the voluntary patronage of such churches or ministers as may be interested, and as the service renderd must be the test of merit, rather than a vote of the convention.

We recommend that no endorsement of such bureau be given at this time.

Voted, That the recommendation be approved.

Resolutions Concerning the Lord's Day Alliance

We recommend the amendment of the Resolutions by the substitution of the following report:

I. Resolved, That the International Convention of the Disciples of Christ, Winona Lake, Indiana, August 30th-September 4th, 1921, condemns the organized attacks and propaganda discrediting the work of the Lord's Day Alliance.

II. Resolved, That this Convention appoints for election into the official membership of the Alliance, George A. Miller, Ray Hunt and Finis Idleman.

III. Resolved, That this Convention endorses the half holiday during the week, recognizing that it tends to a better observance of the Lord's Day.

IV. Resolved, That this Convention requests all pastors and churches to use all proper means of publicity on this subject.

V. Resolved, That we heartily commend the people of the Dominion of Canada for their sturdy and successful stand for the proper observance of the Lord's Day.

VI. Resolved, That we heartily commend the movement for the enactment of Sunday Rest Laws for the District of Columbia.

Voted, That the report be adopted.

—Photograph by S. G. Inman.

Part of Canada Group at Winona Lake Convention

Left to Right: Sitting, Mrs. C. B. King, Mrs. Amos Tovell, Mrs. G. H. Stewart; Standing, H. T. Kilgour, Amos Tovell, R. J. Westaway, W. G. Kitchen, Geo. H. Stewart, J. Warren Leonard.

Resolution Regarding Army and Navy Chaplains

Resolved, That we commend the work of the Chaplains of the brotherhood in the Regular Army and Navy, and wish them to know and feel that they have the support and approval of the churches in upholding Christian ideals among both officers and enlisted men. We want them to know our satisfaction when they personally conduct themselves so as to reflect credit and not shame upon the Christian ministry.

Voted, That this resoluion be adopted.

Resolutions Regarding American Bible Society (after recommittal and amendment.)

WHEREAS, Non-commercial, inter-denominational Bible Societies supply five-sixths of the total Bible output of the world, selling at cost, and donating to the poor, and

WHEREAS, The American Bible Society has for over one hundred years been the chief Bible distributor in this country, doing also a notable world-wide work, printing the Scriptures in 70 languages, and distributing the same in 150 languages throughout the world, supplying them without note or comment at the bare cost of production to individuals and churches, —our own included,—making donations to struggling churches and missions, to jails, penitentiaries, hospitals and asylums, and to the poor, supplying Scriptures in the vernacular to our missionaries in foreign lands, and

WHEREAS, This work is dependent on the free-will offerings of all the Protestant churches in this country, the budget for its world-wide work this year being over one million dollars to which the Disciples contributed less than five hundred last year, and

WHEREAS, We claim to be a Bible people and all our traditions center around the Bible, believing it to be the word of God, and the sending out of our missionaries increases the demand for the distribution of the Scriptures and likewise increases the burdens of this Society, therefore be it

RESOLVED: **First**, that we express our hearty sympathy with the work of the American Bible Society, and

Second, that we urge all of our churches to put the Bible Society on their budgets and take an annual offering for this great cause, and

Third, that this convention respond to the request of the Bible Society and designate some minister to represent the Disciples of Christ at the annual meeting of the Board of Managers of the Bible Society and serve as a member of its Advisory Council in preparing the Society's annual budget, all his expenses being met by the Bible Society.

Adding No. 4. That the churches and individuals making offerings to the Bible Society are urged to send them through the United Society so that records can be kept and reported to the International Convention.

Voted, (Friday afternoon) That this report, with its amendment be adopted.

Announcement was made of the illness of W. S. Priest, of Wichita, and W. B. Alexander, of India, the latter having been stricken with typhoid fever.

It was **voted** that messages of sympathy be sent these friends, the one to Mr. Alexander to be transmitted by cable.

Benediction.

The Vesper Service was held at 6:30, J. B. Hunley being the speaker of the evening.

THURSDAY EVENING

"Come, We that Love the Lord" was the opening song of the evening service, which was occupied by the Departments of

Home Missions, Benevolence and Church Erection.

Mr. Hackleman announced this Convention time was the 60th anniversary of the birth of the sweet singer, Jessie Brown Pounds, who so recently went to join the great Choir Invisible. In her memory, Miss Una Dell Berry sang "Beautiful Isle of Somewhere". The devotional [illegible]

—Photograph by S. O. Inman.

Mr. and Mrs. G. D. Purdy, Jamaica

was led by E. D. Salkeld of Oklahoma, who read from the 17th chapter of Matthew and offered prayer.

Messrs. F. E. Ellis, B. B. Kirkbride, Mrs. Geo. Earhart and Miss Ruth Beall, composing a mixed quartette from the Third Christian Church, of Indianapolis, sang, much to the pleasure of the large audience present.

President Burnham introduced J. H. Mohorter, Secretary, who presented Attorney Lee W. Grant, Treasurer of the National Benevolent Association, to the Convention, also Charles Lemuel Dean, who gave the address on Benevolence, "The Child: an Asset or Liability to the Church."

The Vermont Avenue Male Quartette sang "Save the Boys".

President Burnham presented George W. Muckley, who in turn introduced M. H. Gray and John H. Booth, all three secretaries of the Department of Church Erection.

W. H. Allen gave an address on "The Fundamental Importance of Church Erection".

W. R. Warren spoke briefly of the service being rendered by WORLD CALL.

The closing feature of the evening was a stereopticon demonstration, "Our Service to the Children of America," by C. M. Yocum, who closed his address with prayer and benediction.

FRIDAY MORNING

The prayer service at 7:00 o'clock was led by Chas. Reign Scoville.

A conference of State Secretaries, and a conference on Stewardship divided the hour from 8:00 to 9:30 at the Tabernacle.

The Board of Temperance and Social Welfare presented the program of the Friday morning session, with L. C. Howe, Vice President of the Board, presiding.

The Devotional service was led by E. E. Moorman, of Indiana.

The first address was by J. C. Todd, Associate Secretary of the Board of Education, on "The Money Conscience."

L. E. Sellers, of Kentucky, followed with an address on "Lights and Shadows in [illegible]

[illegible]

FRIDAY AFTERNOON

[illegible]

men. Dr. F. G. Coffin, President of the official organization of the Christian Church, Albany, Mo., Rev. W. P. Minton, Foreign Missionary Secretary, Dayton, Ohio and Dr. Warren H. Denison, Dayton, Ohio, Supt. Forward Movement, representing the Eel River Christian Conference. Dr. Denison spoke in response to the introduction.

Mr. Miller also introduced Charles T. Bayme, Secretary Bi-Centenary [illegible] of the Brethren Church, who [illegible] response.

This closed the program for the afternoon, and President Miller opened the business session.

Graham Frank presented the report of the Committee on Recommendations as follows:

Department of the Ministry

After carefully considering the report of the Department of the Ministry made to the International Convention, we desire to offer the following recommendations and suggestions:

1. We commend a careful reading and study of the entire report.

2. We desire to call special attention to these facts relating to the celebration of "The White Gift Service." We believe it is an exceptional opportunity for a popular appeal for funds and for a consecration of life and service. It is gratifying to note the increasing number of our schools and churches that are thus participating in this fellowship.

3. We further approve the enlargement program of this department as it relates to the pension of our ministers and in view of its immediate needs and its great benefits, we urge the following:

First, That within the present missionary year the Pension fund now provided should, if possible, by larger offerings, be increased so that at least 50% of the value of the Pension policies would be guaranteed by this department.

Second, We feel that the advantages offered under the Pension system are not thoroughly understood by the ministerial brethren and that it is a matter of such grave importance to them that they cannot afford to overlook it. We therefore respectfully urge all our preachers to study again its benefits and avail themselves of the splendid boon that is offered them through this medium.

Third, We further feel that the present allowance of $23 per month per home now being paid aged ministers' families is not sufficient or worthy of our great brotherhood, and that the church through its offering should make it possible for this department to distribute a minimum of at least $30 per month per family as they have suggested in their report.

We approve the report of the special joint committee on the subject of recruitment and submit the six recommendations of such report for the favorable action of the convention.

1. That this convention shall ask the United Society, the Board of Education, and the Men and Millions Movement (the latter in order that its recruitment work may be conserved) to appoint a joint committee which shall study this whole question and coordinate its work with all of the various efforts that are now being put forth.

2. We recommend that if this committee is created the work be carried forward by joint plans and by special allocation to those departments and agencies already existing, that they seek, as far as possible, to cover the entire field.

3. We recommend the need of an adequate survey by our state forces and by our foreign forces of the actual number of home and missionary workers needed, and we recommend that this joint committee cooperate with the State and Foreign forces in such a survey.

4. We recommend that this committee shall make a study of the literature in existence upon recruitment and shall recommend to the cooperating organizations the creation of such literature as is needed.

5. We recommend that this committee

shall study with those who are holding them the present conferences which are being held and shall cooperate in their promotion and in the nature of their programs, as far as shall be desired.

6. We recommend that this committee shall study the nature of the organizations among the students, both in our high schools and colleges, and shall assist in every way in the advancement of any work carried on by the students themselves.

Voted, That this report and recommendations be adopted.

Board of Temperance and Social Welfare:

Your committee recommends the endorsement of the work done by our Board of Temperance and Social Welfare. In view of the present status of the Temperance reform and of the tremendous social and industrial problems growing out of national and international relations, in the solving of which the church should play a leading part, we commend the plans of the committee in enlarging the scope and efficiency of its work.

Voted, That the report be adopted.

Board of Education:

The Committee on Recommendations, reporting on Report of Board of Education, recommends:

First, that we commend the calling of G. I. Hoover to be a Promotional Secretary.

Second, that we commend the Board of Education for their report and also for their efforts toward efficiency and a unified, constructive program in secular and religious education, and

Third, that such changes and additions be made in endowments, curricula and teaching forces in colleges and universities as shall put the teaching of the Bible and other religious education work up to the highest possible standard.

Voted, That these recommendations be adopted.

The Committee on recommendations, reporting on the recommendation of the Board of Education for the building of a new Board of Education, beg to submit the following:

We recommend that this convention give its approval to this proposition in general, with the understanding that the final draft of Constitution and by-laws, together with articles of incorporation, are to be gone over thoroughly by competent attorneys and that the final form of said constitution and by-laws will be submitted to the International Convention one year hence for final ratification and adoption and for the election of the new officers and directors of said Board.

Voted, That this recommendation be adopted.

Voted, That this resolution be re-committed in order to ascertain, if possible, the Sunday all churches are asked to observe.

College of Missions. The clarified report was presented.

Voted, That these resolutions be again re-committed.

The vesper services were held at 6:30 o'clock, Harry G. Knowles, speaker.

FRIDAY EVENING

The evening session was occupied by the Board of Temperance and Social Welfare and the Board of Education, with President A. D. Harmon presiding.

The devotional service was led by President John H. Wood, closing with a solo by Harry Smith, "Open the Gates of the Temple."

Alva W. Taylor, Secretary of the Board of Temperance and Social Welfare, gave the first address of the evening. At the close of the address it was moved that the Convention stand and give approval to the address of Mr. Taylor. The motion was seconded, but President Harmon ruled that the matter should come regularly to the Convention at its business session.

Introductions were then made of W. E. Garrison, Dean of the Disciples' Divinity House, Chicago, and A. R. Moore, President Southeastern Christian College.

Mrs. Esther Treudley Johnson presented an appeal for WORLD CALL, after which the quartette from Indianapolis sang.

The closing address of the evening was by Charles R. Brown, Dean of Yale Divinity School, on "The Primacy of Education in building the Kingdom of God." At the close of the address Dean Brown pronounced the benediction.

SATURDAY MORNING.

The 7:00 o'clock prayer service was led by Mrs. C. S. Settlemyer.

The Saturday morning session at the Tabernacle was given to open discussion of three topics:

1. The New Testament Church as the Community Church.

2. What should be the Attitude of Churches of Christ to Members of Other Communions Who Seek Fellowship with Them?

3. What Should be the Attitude of the International Convention and the Local Church and Other Missionary Agencies to the So-called Independent Missionary Agencies?

Speeches on these topics were limited to five minutes for the first and ten minutes for the last two topics. Among the speakers were:

1. P. H. Welshimer, J. B. Briney;

2. John T. Brown, Graham Frank, R. H. Miller, E J. Davis;

3. Mrs. T. R. Ayars, Milo J. Smith, W. F. Richardson, S. G. Fisher, John Johnson, H O. Pritchard.

President Miller announced to the Convention that the sad news had come of the death of E. B. Bagby, pastor of the Columbia Heights Church, Washington, D. C., and gave a worthy tribute to the character and work of this able man. Peter Ainslie offered prayer.

Jabez Hall moved that a message of sympathy be sent to the aged mother and family of Mr. Bagby, and to the church he had served so faithfully. This motion was carried.

The closing address of the morning was a sermon delivered by Chas. E. Cobbey, of Nebraska, on the theme, "Demonstrating God." At its close Mr. Cobbey pronounced the benediction.

SATURDAY AFTERNOON

The afternoon meeting was opened with a devotional song service, and prayer by R. H. Crossfield.

Stephen J. Corey announced the recent death of Mrs. R. A. Doan, after long suffering.

Voted, That a message of sympathy be sent by the Convention to Mr. Doan and his son, Austin.

Howard Agnew Johnston, of Chicago, of the Federal Council of Churches of Christ, presented the work of the Council. He was another of the distinguished visitors whose addresses were much appreciated by the Convention.

The following hour was made an open period for the consideration of any questions proposed, with speeches limited to ten minutes. J. B. Briney, Roy Rutherford and H. A. Carpenter, all spoke on the question of Open Membership.

—Photograph by Hinkley, Winona Lake, Indiana.

Scene from the Tibetan Play at Winona Lake Convention

Business International Convention

The closing business session of the International Convention opened with the report of the Committee on Recommendations.

The first item presented was the report of the General Secretary, Graham Frank.

Voted, That this report be adopted.

The Treasurer's Report was presented.

Voted, That this report be approved and filed.

Notice of proposed changes in the Constitution of the International Convention ordered given to the Convention by the Committee on Recommendations:

First: That a more adequate financial support of the Convention in addition to the registration fees be sought by asking the local churches to place a modest sum in their annual missionary budgets for the support of the Convention.

Second: That the following changes be made in the Constitution of the International Convention:

(A) That the fifth sentence of Article V, Sec. 2 which reads: "It shall be composed of one appointee of each State or Provincial missionary convention, or district convention where there is none more inclusive, and of one additional and preferably lay appointee for every twenty-five thousand, or final major fraction, of members of Churches of Christ within the territory of such convention," shall be changed to read as follows:

"It shall be composed of those chosen by the several State or Provincial Missionary Societies or Conventions, or by District Societies or Conventions where one or more States or Provinces may be affiliated in such District organizations, as follows:

(a) One member for each State, Province or District regardless of the number of members of Churches of Christ within such territory.

(b) One additional and preferably lay member for each twenty-five thousand or final major fraction thereof of church membership above the first thirteen thousand within such territory."

(B) That the first sentence of Article VI which reads: "This Constitution shall be in effect as to the general agencies cooperating under its provisions when and as they shall pledge to its maintenance, so far as needed, one-half of one per cent of their annual and ordinary current-expense receipts," shall be changed to read as follows: "On its application being presented to the Convention and the same being favorably reported by the Committee on Recommendations and approved by a two-thirds vote of the Convention, any general brotherhood missionary, educational or philanthropic organization may become a cooperating organization, provided it will agree as follows:

"(a) To insert in its Constitution or By-Laws a provision that all registered attendants at each annual meeting of the International Convention of Disciples of Christ shall be annual members of the organization.

"(b) To regulate its expenditures in accordance with a budget which it shall prepare and which shall be submitted to and approved by the Committee on Recommendations and the Convention.

"(c) To solicit special funds only on the approval of the Convention or of the Executive Committee of the Convention given between the annual meetings of the Convention.

"(d) To submit its books and accounts to the inspection of the Committee on Recommendations of the Convention or to the Executive Committee of the Convention between annual meetings of the Convention whenever such inspection is desired either by the Convention or by either of these Committees.

"(e) To have the report of its Nominating Committee made to and its elective officers elected in the sessions of the International Convention.

"The Convention will in every way in its power under its Constitution aid in promoting the work of its cooperating organizations. Cooperation between the Convention and a cooperating organization may be terminated at the expiration of one year after written notice of a desire to terminate such cooperation shall have been given by one or the other."

Report of Nominating Committee

We, your committee on nominations, for officers of the International Convention of the Disciples of Christ, for the year of 1921-1922, submit the following report, nominating the following persons for the offices indicated:

For President, Stephen E. Fisher, Champaign, Ills.

For Vice Presidents: J. T. T. Hundley, Lynchburg, Va., Albert S. Caldwell, Chattanooga, Tenn., Mrs. O. H. Greist, Indiana.

For Secretary, Graham Frank, Dallas, Texas.

For Treasurer, Orville Thorpe, Dallas, Texas.

For Recording Secretary, Mrs. Ellie K. Payne, Indianapolis, Ind.

Executive Committee

For three years—J. Harry Atkinson, Fulton, Mo.; W. J. McGill, Shelbyville, Tenn.; Miss Mary Stewart, San Francisco, Calif.; W. N. Briney, Louisville, Ky.; Elmer Ward Cole, Huntington, Ind.;

For two years—taking the place of Mrs. Hugh Morrison, Springfield, Ills., resigned, Miss Lucille Douglas Smith, Wichita, Kansas;

For one year—taking the place of Horace Kingsbury, Owensboro, Ky., resigned, Madison A. Hart, Danville, Ky.

Respectfully submitted,
Claude E. Hill, Chairman,
C. C. Carpenter,
W. E. Jameson,
Mrs. C. A. Thomas.

Voted, That this report be adopted and the officers and members of the Executive Committee declared elected.

Committee on Fraternal Relations

Your Committee sent delegations to bodies in session in Convention on these grounds.

George A. Miller, President of this Convention, represented us at the Convention of the Brethren Church and presented our greetings in a happy speech.

A delegation visited the Eel River Conference of the Christian Church and an address was delivered by S. G. Inman of New York.

Both the Brethren Church Convention and the Conference of the Christian Church sent delegations to our Convention and presented in most cordial addresses the greetings of these bodies.

Voted, That this report be adopted.

Men and Millions Movement

We commend the report for the careful consideration of all. The achievements are gratifying. The wonderful impetus given all forms of work among us by this truly remarkable movement should not and cannot be soon forgotten. We as a people were led of God to promise to do great things for Him. We carried out the aims of the Men and Millions Movement as well as meeting the special conditions which compelled the emergency drive. Altogether about seven million dollars were pledged. Approximately $4,205,000 had been paid up to June thirtieth this year. That is, about 60% has been collected.

We must get the other 40%. We quote from the Men and Millions Report there yet remains $2,900,416 to be paid and the work of Christ is hindered because there are pledges that are overdue that are not being paid. It is a solemn duty and an obligation to God and the brotherhood of the Disciples that those who have made these pledges should pay them. The chief work for the immediate future on the part of those in the movement is the collection of these pledges.

We suggest to the Executive Committee of the Men and Millions Movement that Brother A. E. Cory be continued in the service because we feel that he can conserve the larger amounts that have been pledged better than any other person.

We cannot permit the Men and Millions pledges to be dissipated in such a degree as has occurred in previous campaigns. We would be standing in a false light before other communions in so doing. We have been the leaders in the great brotherhoods' unified efforts. To fail to collect would be deception.

We suggest that the task of recruitment begun by the Men and Millions be considered in the manner outlined in the recommendations brought in under the Department of Ministry by joint committee and that representation on the proposed joint committee be provided by the Men and Millions Executive Committee.

Voted, That this report be adopted.

Underwritings Campaign

We rejoice in the fine spirit of cooperation among the brotherhood that was manifest in the response to the extra appeal for funds made necessary by the obligation involved by our connection with the Interchurch World Movement.

The task was unpleasant, yet the extreme difficulty of rallying the forces for the accomplishment of a plain matter of duty, devoid of inspirational features, has made for unity among us, and we believe this united effort will bear its good fruits. In time of emergency and crisis our people stood unitedly for the prompt payment of our entire obligation. The effort proved about 75% successful. Enough money was pledged or paid to meet the conditions of the pledges, that is, enough was pledged or paid to pay the

notes at the New York banks and the pledges were therefore validated by the validating committee.

It is to be regretted that it will be necessary, unless further new funds are received, to apply certain Men and Millions funds designated for Underwritings to supplement the moneys raised in this special campaign, before the whole underwriting obligation will be cared for. Such application of designated funds has the full approval of the donors of these amounts.

We feel that in some future plan there should be provision made that would give the full amounts, so transferred, back to the original funds so that our plans of enlargement for our societies and colleges should not be cut short.

We urge the churches to heed the request of the Underwritings Committee for the prompt and full payment of all pledges to the Underwritings Fund, and we commend further cooperation by other individuals and churches.

We commend the fine spirit of cooperation of the workers of the society and college groups in this extra task which was carried in addition to their regular duties.

We urge the completion of this task and approve the two recommendations of the Underwritings Committee.

Voted, That this report be adopted.

On Report of the Association for Promotion of Christian Unity

We approve the report and the work done by the Association for the Promotion of Christian Unity and we believe that its teaching by literature and conference will help forward the cause of union among God's people, and it is the hope of this Convention that this Association will be able to do even a larger work during this new year, and we recommend that churches and individuals increase their offerings for this work, so that the Association might be able to improve every opportunity.

Your committee feels that a more complete financial statement should have been made by the Association in its report, and we recommend that in the future a more complete financial report be included.

Voted, That this report be adopted,

Board of Temperance and Social Welfare

The nominating Committee of the Board of Temperance and Social Welfare recommend to the International Convention of the Disciples of Christ that L. E. Sellers, Clay Trusty, Eben H. Wolcott and J W. Putnam be elected to the Board of Trustees of the Board of Temperance and Social Welfare for the term of 1921 to 1924.

The Budget Committee of the Board of Temperance and Social Welfare recommend to the International Convention of the Disciples of Christ that the budget for the said Board for the year 1921-1922 be $25,000.

Voted, That this report be adopted.

Treasurer's Report American Christian Missionary Society

Voted, That this report be received and filed.

Archibald McLean Memorial

Resolved that action concerning the memorial to A. McLean be deferred one year, as recommended by the Board of Managers.

Voted, That this resolution be adopted.

Report of Committee on Prayer Meeting Topics for 1922

Voted, That this report be approved and filed.

Russian Resolution

WHEREAS the entire world is shocked and grieved at the news of the dreadful hunger and suffering coming out of Russia and

WHEREAS various communications from evangelical Christians there addressed to our missionaries among the Russians in this country indicate, in addition, a great spiritual awakening and hunger and pleading for Bibles and hymnals to supply the needs of an increasing number of congregations where often there is but one Bible or one hymnal to one hundred members; and

WHEREAS for many years the Disciples have been peculiarly interested both in our brethren of similar faith in Russia and in this country: be it

RESOLVED that the International Convention commend to our churches aid for famine relief under the direction of the United Christian Missionary Society.

2. That this convention authorize the United Christian Missionary Society to take some immediate steps toward meeting the needs for Bibles and hymnals.

3. That the United Society be urged to enter Russia as soon as possible to bring aid to the forces of evangelical faith at work there in accordance with plans already long projected.

4. That our heartfelt sympathy and good will be conveyed to our brethren in Russia at this her darkest hour, and that a copy of these resolutions be forwarded to them in earnest of our desire to render the speediest possible aid.

5. That in all our churches constant prayer be made for Russia and for her suffering millions, that whatever her political faith or practice, the Spirit of Christ may prevail, without which no nation can hope to find salvation.

Voted, That these resolutions be adopted.

On Christian Unity

In the midst of the world's discontent and pain may be heard the cry for brotherhood. Jesus still stands among us. His discipleship is a brotherhood. "By this shall all men know that ye are my disciples, if ye have love one for another." There is no higher test. Schism in the house of God is sin, because the normal condition is unity.

A better understanding between nations among races and in industry is dependent both upon a better understanding among Christians, and growth in unity in the Christian household.

The disciples arose in the passion for unity of the church. We have stood through the years as a witness to this ideal and consequently we watch for and hail with joy all approaches toward unity. We are in most earnest sympathy with all movements for co-operation and unity such as the World Conference on Faith and Order, the World Alliance for International Friendship Through the Churches, the Universal Conference of the Church of Christ on Life and Work, the Federal Council of the Churches of Christ in America, the American Council on Organic Union of Evangelical Protestants, the Foreign Missions Conference, Home Missions Council, the Committee on Cooperation in Latin America, the International Sunday School Association, and General Board of Education and we re-

—Photograph by S. G. Inman.

College of Missions Students at Winona Lake

Left to Right: Front Row, Mrs. Crewdson, Jessie Williams, Mrs. Baxter; Back Row, Ira D. Crewdson, Hattie Mitchell, N. H. Baxter.

ceived with profound interest he Lambeth appeal for the Unity of Christedom. This world-wide awakening indicates the leadership of the Holy Spirit, for cooperation tends toward life, while separation is another name for death.

Therefore, and also because of the prayer of our Lord for oneness among His followers, because of the necessity of the churches fulfilling the purpose of spiritual development and world-wide evangelization, and because international friendship, racial understanding, industrial adjustment, and social betterment are dependent upon the cooperation and unity among Christians.

We desire to record our continued witness for the unity of the church and to express our satisfaction that controversy is being succeeded by conference and to make known our joy in the indications from so many quarters of a desire for unity and we affectionately greet all who accept Jesus our Lord and Savior, with the hope of an early abandonment of our unhappy divisions and praying alone and corporately for the will to unite and the venture toward unity.

Voted, That this Resolution be adopted.

On Near East Relief

WHEREAS, the whole civilized world has been profoundly exercised over the outrages which continue to be committed against the oppressed Christian peoples of the Near East, and,

WHEREAS, the continued fighting has prevented the normal habilitation of large numbers of the people and has turned new thousands adrift as homeless refugees, and,

WHEREAS, the Near East Relief, incorporated by Congress to carry on nonsectarian humanitarian relief work in that area, has been caring for over 100,000 orphaned children, has operated sixty-three hospitals, hundreds of clinics, soup kitchens, relief industries and has sheltered in rescue homes the girls of Armenia who have escaped from Turkish slavery, and,

WHEREAS, it is inconceivable that Christian America should abandon these helpless little children and girls, or desert these homeless people, our valiant allies of the great war, in this hour of desperate need, be it, therefore,

RESOLVED, That the United Christian Missionary Society give its hearty endorsement to the Near East Relief, which has proven itself ably qualified to carry on this work in a constructive and economical way, and,

That the Department of Religious Education brings this imperative appeal for help to the Sunday Schools.

Voted, That these resolutions be adopted.

Calendar Year the Fiscal Year

RESOLVED, That the Calendar year should be made the fiscal year of the United Christian Missionary Society and other organizations receiving support from the churches.

The Committee on Recommendations recommends, If it is the sentiment of the Convention that the Calendar year should be our fiscal year, we commend this matter to the consideration of the United Society and the other organizations concerned.

Voted, That this recommendation be adopted.

Eldred Memorial Church

WHEREAS, Our Congregation at Coldwater, Michigan, is making an effort to complete the erection of a worthy church building as a memorial to the beloved missionary, Robert Ray Eldred, who was born near that city, and who died, as the Master died, for the salvation of men in Africa; and

WHEREAS, The Executive Committee of the United Christian Missionary Society have given their endorsement to the appeal to raise $10,000 to assist this project. Therefore, be it

RESOLVED that the convention concur in the endorsement and recommend that our churches and brethren avail themselves of the privilege of participating in this effort to express the honor in which they hold the name of our fellow servant, and that they use the occasion to promote the spirit of consecration among our people by holding before them the beautiful example of sacrificial life and heroic death that makes the story of Robert Ray and Lillian Eldred one of the noblest epics in missionary history.

Voted, That this resolution be adopted.

New York State Group Resolution

This International Convention of Disciples of Christ, composed especially of delgates from the churches of the United States and Canada, representing more than two million people, extends its special greetings to the English speaking peoples of the world and expresses its hopes that we may stand closely together in the service of humanity.

Since in the past our life has been marked especially by a recognition of the open Bible as the basis of our life and since today the principles taught in the Scriptures appeal to us as the only basis for the solution of national and international problems, we consider it our duty to urge unitedly the adoption of these principles in solving the great and pressing problems connected with peace, industry and education and the universal enthronement of justice and righteousness.

We condemn all movements calculated to divide branches of the English speaking people of the world or any other part of the great human family.

We call on all likeminded people of all the nations to join us in going to the limits of good will and sympathy in eradicating all international prejudice and suspicion and in building that trust and mutual confidence which Christ has shown to be the only foundation of brotherhood.

Voted, That this resolution be adopted.

Reporting of Gifts to Benevolences

RESOLVED that the Executive of the United Christian Missionary Society be requested to arrange for the publication in the Annual Year Book of all the gifts of the churches to Benevolences.

Your Committee on Recommendations recommends this resolution to the publishers of the Year Book.

Voted, That this recommendation be adopted.

On Entertainment of Missionaries

RESOLVED that the missionaries be stationed at hotels near convention headquarters during our International Convention at the expense of the organizations employing them rather than in private homes so far from headquarters.

Your Committee on Recommendations recommend that this matter be referred to the Executive Committee of the United Christian Missionary Society for their consideration.

Voted, That this recommendation be approved.

Enforcement of Volstead Law

WHEREAS there is an organized effort of enormous proportions to defeat the enforcement of the Volstead Law and discredit the 18th amendment to the Constitution of the United States; and

WHEREAS both President Harding and Attorney General Daugherty have announced that the Volstead Law must be faithfully enforced; therefore be it

RESOLVED that the three thousand and more Disciples of Christ representing all parts of America in convention assembled pledge our support to our government in all its branches both state and national in its efforts to enforce the law; and that we call upon all loyal citizens everywhere to unite in the support of the officials who are fighting for the total suppression of the defiant agents and abettors of the outlawed liquor traffic, and further be it

RESOLVED that copies of this resolution be sent by the Secretary of this Convention to the President of the United States, to the Attorney General, to the Secretary of the Treasury, to the members of Congress, and to the governors and attorneys of the several states.

Voted, That these resolutions be adopted.

Report of Publicity Committee

With the report of this Publicity Committee the following resolution was presented.

Resolution

WHEREAS, there is a common recognition of both the desirability and necessity of press work and publicity in our general conventions,

RESOLVED, That this Convention make an annual appropriation which shall be adequate to the importance of the press and publicity work which is necessary to our conventions, and which shall be available for the use of the Convention's standing Publicity Committee.

Your committee recommends that this Resolution be referred to the Executive Committee of the International Convention.

Voted, That this report and recommendation be adopted.

On Convention Music

WHEREAS, There has been an expression and personal desire on the part of many delegates that there be given more

time to music in the Convention, be it therefore resolved that the Program Committee makes provision for more congregational and special music in the future and that greater recognition be given to our evangelistic singers.

Your Committee recommends that this resolution be referred to the Program Committee of the next Convention.

Voted, That this recommendation be approved.

Federal Council of Churches of Christ in America

We recommend the adoption of the following recommendations concerning the Federal Council of Churches of Christ in America, with the addition of the following, which shall be number 4 in the recommendations:

(4) We recommend that the members of the Executive and Administrative Committees of the Council representing the Disciples be directed to formulate ways and means of raising the budget of $20,000.

Furthermore, we recommend that

First:—An inter-communion Board be constituted to support all work the Disciples are prosecuting in conjunction with other religious bodies, and that such inter-communion activities as are being carried on by the United Christian Missionary Society, the Board of Education, the Association for the Promotion of Christian Unity, and the Board of Temperance and Social Welfare, and the members of the Executive and Administrative committees of the Federal Council of Churches of Christ in America be included in one budget of said board.

Second:—That the Association for the Promotion of Christian Unity be so enlarged and modified as to function as such an inter-communion Board.

The members of the Executive and Administrative Committees of the Federal Council of Churches of Christ in America, representing the Disciples of Christ, respectfully request the International Convention now assembled to approve a budget of $20,000 for the support of the Federal Council, as allotted by the Administrative Committee of the Council, for the next convention year, the same to become a part of the regular budget recommended to and appropriated to the churches.

It is well known that the Federal Council is an instrumentality of the Christian cooperation of thirty-one Protestant bodies of America, and that the Disciples are one of these constituent bodies. Its purpose is to express the fellowship of American Protestantism and to do for these communions what can better be done in cooperation than in separation, without violating the conscience of any touching faith and practice.

In such fields of common interest and effort as Social Betterment, Mercy and Relief, Inter-racial Relations, International Justice and Good Will, Local Federations, Personal and Pastoral Evangelism, Rebuilding Devastated Churches of Europe, and Army and Navy Service, the Council is rendering a unique and most necessary service.

It was the effective agency and the common voice of Protestant America during the war, and since that time it has rendered valuable aid to all the participating bodies in the solution of those vast problems that can be attacked and solved only by a common effort.

The St. Louis Convention appointed 28 members and as many alternates of the Council. These represented us as a people at the Boston Quadrennial meeting last December. At the present, the Disciples are represented by four members and four alternate members of the Executive Committee of the Council, by one of the three Vice-Presidents of the Executive Committee, by three members of the Administrative Committee, and by two of the ten Executive Secretaries.

At the Boston meeting last December it was unanimously decided that the Council be supported by the constituent bodies. The following action was taken: "The Council requests the constituent bodies to provide for the support of the Council and its work on the scale of three hundred thousand dollars per annum for the next two years, and it asks the bodies to accept the amount, as may be suggested by the Administrative Committee."

All constituent communions, without exception, that have had meetings of their official organization since the Boston meeting have approved substantial apportionments for the support of the Council. The Northern Baptists have approved $35,000; the Northern Presbyterians $30,000; the Southern Presbyterians, $10,000; the United Brethren $4,000; the Congregationalists, $15,000, etc.

The Disciples of Christ have been asked for $20,000 for the year.

(1) Inasmuch as the fiscal year of the Disciples is from July to July, we desire to request the Convention to approve the budget of $20,000 for the Federal Council.

(2) Because of the further fact that the fiscal year of the Federal Council is from January to January, we request that the members of the Executive and Administrative Committees of the Council representing the Disciples be directed to approach the congregations of the brotherhood and individual Disciples for the sum of $10,000, the sum to apply on our allotment by the Administrative Committee of the Federal Council for 1921.

(3) We recommend that all monies contributed by churches and individuals for the support of the Federal Council be paid to the Treasurer of the Council, and that the proper officials of the Council make a report of all monies received to the next annual Convention of the Disciples of Christ.

Voted, That this report and recommendations be adopted.

—Photograph by S. C. Inman.

The African Group at Convention

Left to right: Hattie Mitchell, Mr. and Mrs. C. P. Hedges, Tessie Williams, Mr. and Mrs. A. F. Hensey.

Lord's Day Alliance

RESOLVED, That as the attacks upon the Lord's Day and our State Sunday Laws have never been so thoroughly organized and powerful, and the need of such effective service as that being rendered by the Lord's Day Alliance of the United States has never been so imperative, we earnestly call upon our churches to unite in a church-wide Lord's Day conservation service on the third Sunday of February, to seek the guidance of God on this vital issue and to take an offering in our churches on this day for the Lord's Day Alliance, our official representative, and thus give it our propr share of financial support, in harmony with the recent action of a number of other denominations.

Your committee recommends the adoption of this resolution, with an amendment substituting for that portion following the word "imperatve" as follows,—"That we commend to our ministers and churches everywhere the duty of supporting the work of the Lord's Day Alliance, morally, financially, and in every other reasonable way."

Voted, That this recommendation be adopted.

Permanent Location for Convention

RESOLVED that this convention appoint a committee of from three to five members to determine the advisability of selecting a permanent location for the International Convention of the Disciples of Christ, and to select such a place for consideration and report its findings to the convention in 1922.

The Recommendations Committee report unfavorably on this resolution.

Voted, That this report be approved.

Miss Nora E. Darnall

Who was introduced to the Convention for the first time as the National Superintendent of the Boys' and Girls' Missionary organizations and as editor of King's Builders.

Overhead Expenses, United Christian Missionary Society

A. M. Haggard and J. A. Hopkins having submitted the following resolutions:

In view of the criticisms of the secretarial force of the United Christian Missionary Society and of the heavy overhead expenses involved, be it

RESOLVED by this convention that a committee of five be appointed to investigate the situation and bring in recommendations one year hence; be it further

RESOLVED, That the Executive Committee of the United Society shall be furnished with a copy of the report of the aforesaid committee of five in time for their consideration in regular monthly meeting before the next convention.

The Recommendations Committee recommends that this matter be referred to the Executive Committee of the International Convention for their action.

Voted, That this recommendation be adopted.

Concerning Disarmament

The recommitted resolution was returned to read as follows:

Resolutions on Disarmament

WHEREAS, The burdens of war, taxation and armaments are a grievous and constantly growing burden,

WHEREAS, The coming Conference on World Disarmament presents a psychological moment,

WHEREAS, The Christian sentiment of America condemns war as contrary to the principles of Jesus,

WHEREAS, The Christian sentiment of America would substitute for the use of arms, arbitration. Therefore, be it

RESOLVED by the Disciples of Christ of America in General Convention Assembled: That Armistice Day, or the Sunday nearest that day, be solemnly set aside and generally observed as Peace Sunday; that on this day there be preached Peace sermons, and that special prayer be made to Almighty God for the ending of war; and moreover, that by the signing of prepared forms, the churches petition Congress and President Harding with Cabinet to make every effort to end war; to make at once a sharp reduction in Army and Navy appropriations; and that President Harding be assured of our utmost support in his approaching Conference on Disarmament.

Voted, That the resolution as amended be adopted.

On Industrial Problems

We consider that the principles of the teachings of Jesus are adequate for the solution of present industrial problems and that their application is both desirable and feasible, and recommend

That the Board of Temperance and Social Welfare be asked to present to the convention from time to time means by which we might cooperate with all organizations that are committed to these purposes.

Voted, That this recommendation be adopted.

Towner-Sterling Bill

RESOLVED that this convention send to the Hon. L. W. Fairchild, representative in Congress and a member of the Church of Christ, and to Senators Harry S. New and Jas. E. Watson, of the United States Senate, a telegram urging the passage of the Towner-Sterling Educational Bill.

Voted, That this resolution be adopted.

Amendment to the By-Laws of the United Christian Missionary Society

RECOMMENDED that to By-Law 1 the following words be added after the words Executive Committee:

"And transact such other business as may properly come before such meeting."

Voted, That this recommendation be adopted.

College of Missions

The re-committed recommendation was returned as follows:

Looking with favor upon the removal of the College of Missions we recommend that the Executive Committee of the United Christian Missionary Society and the Board of Trustees of the College investigate the matter of removing the College of Missions and report in one year on a definite plan for such removal.

Voted, That this recommendation be adopted.

It was moved and seconded that the Report of the Executive Committee of the United Christian Missionary Society, on recommendation of the Committee on Recommendations be adopted as a whole.

A minority report from the Recommendations Committee in regard to the report of the Executive Committee was presented by R. E. Elmore, as follows:

We find that the Executive Committee of the United Society has not satisfactorily carried out the instructions of the St. Louis Convention relative to the China Mission. Item 6 of the report commits the China Missions to the policy of open membership, which policy obviously meets the approval of the Executive Committee of the United Society and virtually repudiates the St. Louis resolution. It is therefore,

RESOLVED, That we reject the report of the Executive Committee re Foreign work in China.

Voted, That this minority report be tabled.

The portion of the Executive Committee report to which Mr. Elmore objected was:

The St. Louis Convention Resolution, re Foreign Work

Following the advice of the International Convention, the Executive Committee, at its first meeting in November, drafted a communication to be sent to the Secretary of the China Mission, and also to Jamaica, together with the statement of the Executive Committee of the Foreign Christian Missionary Society as approved by its Board of Directors, and also a copy of "St. Louis Convention Resolution, re Foreign Work." These letters and documents were promptly transmitted by the Department of Foreign Missions to China and to Jamaica. A Commission was going out to Jamaica and the consideration of the resolution was taken up while the members were on the field. The Mission in China holds its Annual Convention in the month of May. At such convention all matters pertaining to the life and policy of the Mission are considered. Accordingly, this communication from the Executive Committee and the accompanying documents were reserved for action by the China Mission until its convention. Formal reply thereto was, therefore, not received by the Foreign Missions Department until in July, the answer of the China Mission being submitted to the Executive Committee at its meeting July 26th.

In the meantime, the Executive Committee gave out no word of its procedure in this matter, for the reason that item four of the said Resolution provided that the Executive Committee should "*report to the next International Convention the result of its action,*" and the Executive Committee felt that it was under moral obligation to reserve any statement regarding such results until it could be given to the Convention itself. The Executive Committee submits herewith the result of its action, in accordance with the direction of the Convention:

The Jamaica Mission considered the matter in their Annual Convention in May and sent a communication through the Commission of the United Society to the

SPURGEON'S UNIVERSITY

effect that all of the missionaries and native workers had thoroughly considered the resolution passed by the St. Louis Convention concerning the principles and practices of our churches and missionaries on mission fields and gladly avowed their loyal support of the same.

The China Mission also considered the matter in their Annual Convention and formulated a reply to the Executive Committee expressing their loyalty to the wishes of the Brotherhood and their desire to work in full harmony with the Brotherhood's instructions, also stating that the China Mission has never authorized or recognized the right of any local church to practice "open membership" and that the Chinese Convention has never recognized the unimmersed as full members of the convention, and also that the China Mission is universally known from within and without as a strictly immersionist church. However, the members of the China Mission call attention to points in the St. Louis Convention Resolution and in the statement of the Foreign Society, which, according to their interpretation, limit their freedom in matters which are not of faith, and they ask that these questions be given further thought before the St. Louis Resolution be made permanent and binding in the full breadth of its statement.

In the meantime, a number of personal letters had been received from missionaries in China bearing the same purport. Likewise, a letter from Walter Scott Priest of Wichita, Kansas, who had been visiting our China field. His letter confirmed all other statements which had been made. All this correspondence, together with the statement from the China Mission and other documents bearing on the discussion, are hereto appended.

From all of the above facts, the Executive Committee reports the following conclusions:

1. As was greatly feared, the sending of the St. Louis Convention Resolution, re Work in Foreign Fields to China without interpretation, has led to confusion and misconstruction. Since these resolutions at home were subject to various interpretations, it is not to be wondered that the China Mission found itself confused in considering them. It will be remembered that even in the Convention discussion no clear definition of the meaning of the term "open membership" was given. Toward the end of the discussion it was evident that there were at least two interpretations being presented to explain the term. Other terms used in the resolution and in connection with it were no doubt difficult to understand by missionaries thousands of miles away, without the background of the home situation and with the confusion of newspaper discussion.

2. That the China Mission is loyal to the New Testament, and to the essential position of the Disciples of Christ, the Executive Committee cites their unanimous affirmation. "There is no question as to our continued stand for Faith, Repentance and Baptism, and all the essentials of the Christian faith." They also heartily desire to follow the wishes of the home constituency in harmony with the Word of God.

3. The China missionaries and native pastors have not accepted the unimmersed into full membership of the Chinese churches, nor has the right to do so ever been recognized or authorized by the Mission.

4. The China Mission has given to unimmersed Christians coming into their communities the fullest recognition of their Christian life and character and opportunity for fellowship and service.

5. The China Mission, as well as some of our other missions in foreign lands, has not found it possible to adopt some of the practices commonly observed by churches in America for which in the New Testament there is no expressed "thus saith the Lord" or approved apostolic precedent. Some of these customs are as follows: The extending of the right hand of fellowship on the reception of new members, always keeping a church membership roll, the setting up of the local church organization in the beginning of the work, giving the gospel invitation at every preaching service, immediately baptizing all who might be willing, confining teaching and preaching to those on the church membership roll and the early surrender to a local congregation of absolute congregational control.

6. The China Mission asks that a careful and prayerful study of all the issues involved be made before a convention at home makes binding upon them what they deem to be the full import and implication of the St. Louis Resolutions.

In submitting its report upon this issue the Executive Committee wishes to assure the Convention that, in the execution of its difficult and complex task of administering the whole missionary and benevolent service of the United Christian Missionary Society, the Committee is always conscious of its responsibility both to the Brotherhood which supports the work and to the men and women in the fields of the world who have entrusted their lives and service to its decisions. It is a grave and sobering responsibility. The committee is determined to keep faith with the Brotherhood, to prove true to the great essentials of our splendid plea, and to be unfailing in its love and friendship for the missionaries.

Loyalty to our plea requires that the Executive Committee shall be always open-minded and sympathetic toward the currents and movements in the world's life which make toward Christian unity and toward cooperation of Christian forces, wherever such cooperation is possible without compromise of principle, of conviction or of position. For this reason the Committee is especially anxious to understand more thoroughly and to keep in fresh contact with the missionaries on the foreign fields, where issues fundamental to Christianity and of world significance are at stake, and to keep the constituency at home informed of their problems, their successes, their difficulties and their opportunities and to make real here the background of their service there.

The missionaries themselves having expressed the desire for this fuller comprehension of their fields and service and a more complete understanding of the issues which they are compelled to face, the Executive Committee contemplates naming and sending out a commission of representative men and women to visit the fields of the Orient for the purpose of heartening the missionaries and of bringing back to the Executive Committee and to the Brotherhood the sense of a more intimate fellowship in our world-wide service of Christ.

Voted, That the report of the Executive Committee be adopted.

Time and Place

The Committee on Time and Place announced that as no decision had been reached with regard to the location of the Convention for next year, the matter would be referred to the Executive Committee of the International Convention acting jointly with Committees of the United Christian Missionary Society and other organizations reporting to the International Convention.

Voted, That this report be adopted.

—Photograph by S. G. Inman.

The Group Representing China at the Recent International Convention

Back row, left to right: Justin E. Brown, Frank Garrett, M. H. Gray (father of Cammie Gray), H. P. Shaw, Mrs. Lindsay (mother of Olive Lindsay Wakefield), mother of Mrs. Frank Garrett; Front row, left to right: Margaret Garrett, Mrs. Frank Garrett, Alexander Paul, Wenona Wilkinson, Mrs. Charles Settlemeyer, Lillian Abbott.

Registration and Attendance

The Committee on Registration, Elmer Ward Cole, Chairman, announced that the number of paid registrations was near three thousand. (Later 3,003.) The Convention attendance had been much greater than this number, a noteworthy feature being the large audiences present throughout all the sessions.

President Miller presented Dr. Breckinridge, Secretary of the Winona Lake Corporation, who responded with a greeting to the Convention.

The Indiana Committee on Arrangements and the Chairmen of the Local Committees, who had worked long and untiringly for the success of the Convention were presented, as follows:

Indiana Committee on Arrangements: C. W. Cauble, Mrs. O. H. Greist, J. D. Hull.

Entertainment and Assignment: John D. Hull.

Reception: Charles Stewart.

Registration: Elmer Ward Cole.

Restaurant: O. E. Thomas.

Building and Exhibit: Milo J. Smith.

Usher: Charles Major Daugherty.

Communion: F. E. Davison.

Information, Telegraph and Telephone: Winona Administration Committee.

Appreciation was expressed by the Convention for all who had labored for its success. Miss Mary Voorhees, of Frankfort, Indiana, and Miss Geraldine Trotter, of Indianapolis, who played the piano for all the sessions, received special mention.

Benediction.

The Vesper Service at 6:30 was addressed by O. E. Hamilton.

SATURDAY EVENING

The Departments of Religious and Missionary Education held a Young People's Session on Saturday evening, which was presided over by R. M. Hopkins, and opened with a praise service by Harold F. Humbert, of Boston. Mr. Humbert closed the service with a solo: "O, Hearts that are Weary".

At this time the Convention expressed to President Miller their appreciation of his gracious services as presiding officer in a rising vote.

The Convention also voted, That the action of a group of business men in sending a telegram to R. A. Doan, urging his speedy return to the work of the United Christian Missionary Society be heartily endorsed.

R. M. Hopkins then introduced H. L. Pickerill, new worker in the Department of Religious Education, who gave an address on Young People's Work.

Following the address, the song, "Was that Somebody You?" was sung with fine effect by the Convention.

Mr. Hopkins introduced A. W. Fortune, Dean of the Bible College, Lexington, Kentucky, who gave an address on "A Problem or a Force in the Church", concluding the address with prayer and the benediction.

SUNDAY

The Bible School service on Sunday morning at 9:30 was under the direction of Robert M. Hopkins. At its close an offering of $537.40 was made for the support of Miss Deetsy Blackburn, Negro Elementary Sunday School worker, and a special offering of $737.45 to purchase a Ford car for J. E. Moody of India, started by the men's class.

This was followed at 11:00 by the church service in the Tabernacle at which Earle Wilfley, of Washington, D. C. preached the Convention sermon, taking as his theme, "The Apostate."

Communion Service

The Communion service was held in the Tabernacle, beginning at 2:30 o'clock, with Dr. A. B. Philputt and Dr. Jabez Hall presiding.

The service opened with devotional singing, and prayer by Dr. Hall, followed by a sermon by George H. Combs, of Kansas City, Mo.

The communion service opened with the singing of "Rock of Ages", followed by a specially prepared responsive Scripture reading. "When I Survey the Wondrous Cross" was sung, followed by the repeating of the Lord's prayer, and the singing of "'Tis Midnight and on Olive's Brow".

The communion was then served by men serving as deacons and elders in Indiana churches.

At the close of the service, after the beautiful custom of our conventions for many years, remembering the aged and disabled ministers and missionaries of the church, an offering was taken which amounted to $1,572.73 the largest ever given except in the Centennial Convention and on special propositions at New Orleans and Toronto.

"Jesus, Lover of My soul" was then sung and the benediction pronounced.

Hour of Prayer

At 5:00 o'clock, the Hour of Prayer, through all its history observed on the Lord's Day by the Christian Woman's Board of Missions, was held in the Tabernacle, led by Mrs. J. D. Case, of Indiana.

At 6:30 o'clock, on the hillside, the Vesper Service was held, at which Herbert L. Willett, of Chicago, was the speaker.

SUNDAY EVENING

The closing session of the Convention was occupied by the Association for the Promotion of Christian Unity, Secretary Graham Frank presiding in the absence of President Miller, who was called to Washington for the funeral services of E. B. Bagby.

Following the devotional service, the first address of the evening was given by J. J. Castleberry, of Cincinnati, on the subject "Sectarian Disarmament". The closing address of the Convention was presented by C. C. Morrison, of Chicago, on "International Friendship and Christian Unity."

It was moved, seconded and carried that the Convention adjourn, and thus the International Convention of 1921 became part of the history of the Disciples of Christ.

Ellie K. Payne,
Recorder for Convention.

The Englewood Every-Member Canvass Plan

THE 1920 "Every-Member Canvass" plan of the Englewood Christian Church, Indianapolis, Indiana, can be divided into four divisions—Preparation, World Exposition, Volunteer Service and the Canvass.

I. Preparation

The first step in preparation was taken when the official board spent one evening in planning and praying about the canvass. It was decided to ask the men's organization of the church, known as "The Hustling Hundred", to give one evening's program to the consideration of the needs of the church and the needs of the world. At this meeting over one hundred men gathered. Short talks were made upon stewardship and the missionary call of the world. Every man present went away from the meeting thinking upon the things that had been presented.

II. World Exposition

1. On Friday night before the canvass, the Sunday school presented what was known as the World Exposition. This Exposition had been planned several weeks before and had been very generally advertised. On the night of the Exposition, the audience packed the auditorium and a short program was rendered there, at which time, specific announcements were made concerning the canvass which was to be made the following Sunday.

2. Following the program, the audience was told they were to have the extraordinary opportunity of visiting a World's Exposition. They were divided up into groups with a guide in charge of each group. These groups were ushered around the Sunday school building where they were privileged to visit some twenty-five booths. Each one of these booths brought a vivid missionary lesson to all the visitors.

Result of Exposition—

3. The Exposition plan brought missionary enthusiam to hosts of people who had never before had much of an understanding of missionary needs. Not least in value of this plan, was the training that came to the boys and girls, men and women who had part in the staging of the Exposition. At least one hundred were busy for two weeks preparing for the Exposition. It was necessary that they should study missionary literature, secure missionary pictures, make suitable posters and work out other details of their work.

III. The Sunday Morning Service Volunteer Service

Letters had been sent during the week to every member of the church, laying upon their hearts the need of every loyal member of the church being present at the Volunteer Service on Sunday morning of

the day of the canvass. The letters brought good results and a very large percentage of the membership was present.

Following the song and communion service, the pastor made a five minute talk on the general subject of stewardship. There had, of course, been several sermons preceding this upon the general subject.

The pastor then asked that pledge cards and pencils be put in the hands of every person present and that no one should write upon the pledge cards until all were ready to write together. At the proper time they were asked to sign name and address on the pledge cards but to make no indication of the amounts to be pledged.

A three minute presentation then followed presenting the claims of the local budget. One of the elders was called upon for prayer. People were then asked to designate their amount for the current expense budget, but that alone.

The congregation was then told of how the board had voted a fifty percent increase in the missionary budget and the pastor added that he was very happy to announce that the true volunteer spirit had caught fire in the congregation and one man had volunteered three hundred dollars to missions for the coming year if the church would become a Living Link. The pastor explained that this would mean increasing the missionary budget one hundred percent instead of fifty percent. Following prayer, all were asked to make their missionary pledge.

IV. The Canvass of Those Not Present

In preparation for the canvass, the canvassers of the church had been divided into seven districts with a captain in charge of each district. Before the morning service was dismissed these men were all brought forward and dedicated to their tasks of reaching the members of the church who were not present at the morning service.

They were then sent to their adjoining rooms to sort up their pledges and find out just who was to be canvassed. As soon as this task was completed, they were ushered to the dining room where a light lunch was served. While they were eating, reports were received from the captains as to the amounts received from each district at the morning service. Out of a season of prayer, they then went to their task.

At the evening service, the captains reported results of the canvass and the reports were compared with the results of the year before. The results showed that the greatly increased current expense budget had been more than reached. Much to the surprise of all, the missionary budget was not only increased one hundred percent, but two hundred percent, and happiness reigned in the House of the Lord.

A Stewardship Referendum and Vote

The Stewardship Committee of the United Society has prepared for general distribution among the churches this Fall a stewardship questionnaire, as given below. These questions are thought-provoking and right to the point. No church could fail to gain great good by a careful study and discussion of these sixteen questions.

The referendum will be printed on suitable paper, and will be furnished free upon request. The referendum follows—

How To Work This Plan

1. Distribute this Questionnaire to be returned the following Sunday.
   After the questionnaires have been gathered—then—
2. Plan two meetings for discussion (in mid-week or on Sunday).
   Discuss questions 1 to 8 for the first meeting. Discuss questions 9 to 16 for the second meeting. Use laymen in the preparation and the discussion for these two meetings.
3. A sermon on the following Sunday morning to clinch the results of the whole plan would be timely.
4. Secure vote of the entire membership with the perforated ballot.
   Classify votes and report back to church the results.

Anonymous Questionnaire on Stewardship

Please answer the questions, but do not sign your name.

These questions are put before you to promote earnest thought and decision concerning the principles and practice of Christian stewardship and particularly concerning that crucial test of a faithful steward that involves the unselfish setting aside of a definite proportion of his income for the help of others.

Return your answers promptly.

Since these questions are unsigned, they will reveal no one's private affairs, so it is hoped that everyone will give frank answers.

1. (a) Do you find any difficulty in endorsing the principles of stewardship as reasonable and right?
   (b) If so, what? .....
2. (a) Do you think the Old Testament law about tithing is literally binding today and ought to be observed?.....
   .....
   (b) If not binding on the Christian, what takes its place? On the ground of expediency and as a good beginning in the right direction, do you think that tithing (giving 10 per cent) is a good way to begin the practice of consecrated stewardship? .....
   .....
   (c) Can you suggest any better way to begin? .....
   .....
3. Have you ever formed the decision to set aside a definite percentage of your income as a "systematic and proportionate giver?" .....
   .....
4. Do you believe there would be real spiritual values in such a practice if followed widely by our church members? .....
5. Have you ever known a person who began to tithe his income, who gave up the habit because it was costing him more than he could conscientiously give away? .....
6. Can a man with a family afford to give away 10 per cent of an income of $1,200 per year? .....
   On an income of $1,800? .....
7. If one has been giving one-tenth of his income to Christian enterprises on an income of $3,000 or less, what percentage do you think he ought to give away on an income of $10,000? $20,000? $50,000? .....
   .....
8. Should a man with a safely invested capital of $100,000 at 5%, and an additional income of $5,000 give more than a man with no capital but whose income is $10,000 per year? .....
9. At what figure of capital safely invested do you think a man could wisely give away 50 per cent of his income to benevolences? .....
10. Do you think it is a wise plan for a business man to look forward and fix tentatively (not necessarily as a pledge or vow) the total amount of his capital,

Statement Regarding Overhead Expense United Christian Missionary Society

THE overhead expense of the United Christian Missionary Society is included in the two items of the budget for Promotion and Service. The Promotion budget expended for the nine months was $78,000; the Service budget was $161,000, or a total of $239,000.

The total receipts for the nine months amounted to $2,268,000. The overhead expense, therefore, was about 10% of the income.

Included in the service budget are the salaries of all the officers of the Society as well as clerks, stenographers, bookkeepers, etc.; also rent, new furniture in getting established, new typewriters, etc.; also the expense of getting out the annual report and the year book; also the expense of the Executive Committee meetings and the Board of Managers.

In the Promotional budget are included the salaries and expenses of field workers and regional superintendents.

In the old societies the amount of overhead each year amounted to about 10%. This first year of the society, with the extra expense, has not been larger than that of the old boards.

It should be remembered also that the contributions and fees from the native Christians on the foreign field amounted during the past year to $214,000. This amount is practically the same as the amount used for the running expenses of the society.

In the face of these facts surely the society cannot be criticized for extravagance.

beyond which he would be willing to give away the balance of his income, after living expenses were met?.....

.....

11. If you were made an agent to give away $100,000, in what figures or percentages would you personally divide the amount between the following causes?
    (a) For the support of your local church .....
    (b) For the support of the regular missionary, benevolent and educational work .....
    (c) For local institutions as Y. M. C. A., Y. W. C. A., hospitals, etc....

.....

    (d) For other general charities.....

.....

12. Disciples of Christ probably give away about 2 per cent of their total yearly income for all church and charitable purposes. What proportion do you think they should give?.....
13. Disciples of Christ spend yearly about 75 per cent of their total giving for local church support, and send 25 per cent away for other Kingdom uses. Are you satisfied with this division?..... If not, what proportion would you suggest for local needs?.....
14. When should a child begin to learn the lessons of stewardship? .....
15. Do the principles of stewardship demand how money should be made as well as how it should be spent?.....
16. Mention any difficulties or questions you would like to have discussed concerning stewardship .....

.....

After churches have answered and studied these questions, it is suggested that the members be asked to express themselves upon the subject by the following Stewardship vote:

My Vote on Stewardship

You are asked to tear off and vote the coupon which best expresses your purpose concerning your Christian giving.

Note that this is not a pledge. It is simply a referendum silently recording the judgment and conviction of each individual on this important matter.

No Names Desired.

This is your private, personal decision.

.....

4. I will earnestly seek to reach a definite decision on the problem of my stewardship just as soon as I can.

.....

3. I will set aside for Christian enterprises a definite proportion of my income, but for the present it must be less than the tenth.

.....

2. I will plan a year's trial of giving to Christian enterprises one-tenth of my income.

.....

1. It is my habit or my new purpose (underline which) to give 10 per cent or more of my income to Christian enterprises. .....

The Winona Convention and Federal Council of the Churches of Christ in America

At the business session of the Winona International Convention of the Disciples of Christ held in September, the following recommendations, in substance, submitted by the Committee on Resolutions, were unanimously adopted:

1. That a budget of $20,000 for the support of the Federal Council of the Churches of Christ in America be approved.

2. That the members of the Executive and Administrative Committees of the Council representing the Disciples of Christ be directed to raise this amount, using such means for so doing as may seem wise.

3. That all monies contributed to the Federal Council be reported at the annual convention of the Disciples of Christ. This action was based upon the following facts submitted to the convention.

(a) The Federal Council is an instrumentality of Christian cooperation of thirty Protestant bodies of America, and the Disciples are one of the constituent bodies. Its purpose is to express the fellowship of American Protestantism, and to do for these communions what can better be done in cooperation than in separation, without violating the conscience of any touching faith and practice.

(b) In such fields of common interest and effort as Social Betterment, Mercy and Relief, Inter-racial Relations, International Justice and Good Will, Local Federations, Personal and Pastoral Evangelism, Rebuilding Devastated Churches of Europe, and Army and Navy Service, the Council is rendering a unique and vitally necessary service.

(c) The Council was the effective agency and the common voice of Protestant America during the war, and since that time it has rendered invaluable aid to all the participating bodies in the solution of those problems that can be successfully attacked and solved only by common effort.

(d) The St. Louis Convention appointed 28 members and as many alternates of the Council. These represented the Disciples at the Boston Quadrennial Meeting last December. At present, the Disciples are represented by four members and four alternate members of the Executive Committee of the Council, by one of the three Vice-Presidents of the Executive Committee, by three members of the Administrative Committee, and by two of the ten Executive Secretaries.

(e) At the Boston Meeting in December it was unanimously decided that the Council be supported by the Constituent Bodies. The following action was taken: "The Council requests the Constituent Bodies to provide for the support of the Council and its work on the scale of three hundred thousand dollars per annum for the next two years, and it asks the bodies to accept their equitable apportionment of the amount, as may be suggested by the Administrative Committee."

(f) All Constituent Communions, without exception, that have had meetings of their official organizations since the Boston meeting have approved substantial apportionments for the support of the Council. The Northern Baptists have approved $35,000, The Northern Presbyterians $30,000, The Southern Presbyterians $10,000, The United Brethren $4,000, The Congregationalists $15,000, etc.

(g) Of the $300,000 budget of the Federal Council for the current year, $20,000 was allotted to the Disciples by the Administrative Committee of the Council.

It has become perfectly obvious that as one of the thirty constituent bodies of the Federal Council from its organization in 1908, the Disciples could no longer maintain their sense of self respect and not assume some share of financial responsibility for the organization. Except for the small annual contribution made to the Council by the Association for the Promotion of Christian Unity, the Disciples have not shared in the support of this agency of Christian cooperation.

The action, therefore, of the Winona Conference was not only a recognition of the value of the Federal Council to Protestantism in America, but an acknowledgment of an obligation that should have been assumed long ago.

The work of the Federal Council should make a very strong appeal to all Disciples. While not organized to promote Christian Union, but Christian cooperation among Protestant bodies in America, the Council has been discharging the common tasks of the various bodies, with the result that the different communions are coming to understand each other better, and are developing the spirit and attitude necessary to the attainment of that unity for which Christ prayed.

The conferences held at the Hague and Geneva in recent years and the system of Ministerial Exchange between America and the countries of Europe, initiated by the Council, have done much by way of creating a better feeling between Christians of the two continents, and have moved in the direction of establishing a religious world order, which alone can prevent war.

At this moment, the Committee on International Justice and Good Will is prosecuting a vigorous campaign of education in an effort to prepare the American churches for the Conference on Limitation of Armament, to be held in Washington in November. While the Council is not undertaking to build a program, it realizes that unless public sentiment is aroused and unified in the interests of peace through the reduction of armament, the Conference will result in little of permanent value. The 18,000,000 Protestants connected with the thirty constituent communions of the Council are being approached in the most effective manner in the interest of an early establishment of world peace.

The Committee on Mercy and Relief of the Council cooperated with the China Famine Fund, the Near East Relief, the American Red Cross, and was a constituent body of the European Relief Council under Mr. Hoover. The council was the means of raising over $1,000,000 to help the stricken Huguenot churches of France, and it has been designated as an official agency for the relief of the famine-torn areas of Russia.

One of the most significant pieces of work undertaken by the Council is that of Pastoral and Personal Evangelism. Under the direction of the Executive Secretary of this Commission, simultaneous evangelistic campaigns, conducted by local forces, have been promoted in various centers. In the city of Detroit, more than 25,000 were added recently to the churches as a result of such activity.

It is the purpose of the Commission on Councils of Churches to organize local Federations in cities of 100,000, and more, within the coming year. Already about 50 such local Federations exist, and practically all of the other larger cities of the country have invited the Executive Secretary of this Commission to assist in establishing such federations.

Through the Washington office, Protestant chaplains have been secured for the Army and Navy, and this office is cooperating vigorously with the War Department in its program of education, recreation and character building.

Not the least among the activities of the Federal Council is that carried on by the Commission on Social Service. Through its Research Department, the Commission makes social and industrial studies, and prepares bulletins, reports and study courses for the use of the churches in Christian social education. Its function is to provide material which will enable the churches to make the spirit of Christ the dominant factor in all social relationships.

Acting on the mandate of the Winona Convention, a group of the members of the Disciple representatives of the Executive and Administrative Committees of the Council met recently in New York, and decided to make an organized effort to secure the cooperation of a large number of churches in raising the $20,000 approved for the Council for the convention year. Due to the fact that the Council has had no adequate source of support in recent months and the resulting emergency that now confronts it, the Committee earnestly requests that at least one half of the amount accepted for the support of the Council be made available by the churches by December 31.

The representatives of the Disciples of Christ on the Executive and Administrative Committees of the Council, into whose hands the matter of raising the amount approved by the convention was placed, are Peter Ainslie, F. W. Burnham, A. E. Cory, Robert Graham Frank, J. H. Goldner, B. A. Abbott, J. R. Ewers, Finis S. Idleman, R. H. Crossfield, S. G. Inman and Herbert L. Willett.

R. H. CROSSFIELD.

New York City.

Welcome Home to A. E. Cory

ALTHOUGH he was loaned, for a time, to the Interchurch World Movement, the major portion of the brotherhood of Disciples has never felt any sense of separation from our well beloved Abram E. Cory. He was never fully released from his leadership of the Men and Millions Movement. However, all will feel the joy of renewed intimacy in the fact that, at the Winona Lake Convention, he was elected as one of the Secretaries of the United Christian Missionary Society.

Mr. Cory will devote the remainder of the calendar year to conserving the results of the Men and Millions Movement in fellowship with Associate Secretary Henry G. Bowden. It is probable that he will continue his residence in New York for a time. A place of vital and important service awaits his coming to the United Society. A friend provides his salary for the current fiscal year.

Resolutions of the Board of Church Extension on the Resignation of Fletcher Cowherd

WHEREAS, Fletcher Cowherd, who has been a member of the Board of Church Extension almost from its beginning and its President for fifteen years, determined, on June 24, 1921, to resign as a member of that Board because he considers that he is too far removed from our headquarters to keep in close touch with the work, and therefore, unable to render the service that position demands:

THEREFORE, BE IT RESOLVED: That in accepting his resignation, we do so with deepest regret, remembering the long, faithful service of Brother Cowherd and his wisdom in directing the affairs of the Board of Church Extension as its president.

AND FURTHER BE IT RESOLVED: That in the resignation of Brother Cowherd this Board has lost a real companion whose fellowship was in every sense highly spiritual and helpful.

AND FURTHER BE IT RESOLVED: That the entire Brotherhood should remember with gratitude the great service Brother Cowherd has rendered in helping the struggling mission churches to have a sympathetic financial friend when no such friend could be found elsewhere to assist them in securing their church buildings.

BE IT FURTHER RESOLVED: That a copy of these resolutions be spread upon our minutes, a copy sent to Brother Cowherd and also that we request their publication in WORLD CALL.

George Campbell,
G. W. Muckley,
M. H. Gray.

How One African Missionary Considers the Underwriting Campaign

WE have just heard of the death of our "Old Horse" as given in the May number of WORLD CALL. I wish I could send $70,000 with which to bury him.

Enclosed is one month's salary ($70.63), a penny as it were, to help pay the Underwritings. I love the cause for which the great bodies united. I believe that it was the will of God that we came together in those wonderful meetings. I believe, too, that Christ's prayer for us will yet be fulfilled for without union we fail.

Miss Lela E. Taylor

WHEN Mrs. W. C. Payne resigned her position as recorder and secretary of the United Christian Missionary Society, Miss Lela E. Taylor was elected for that position.

Miss Taylor was born in Kansas, spent some years of her childhood in Barry, Illinois, and then with parents and sisters she moved to the state of Colorado. She received her A. B. degree from the Colorado State Teachers College. Her home for some years has been in Trinidad, Colorado, where for thirteen years she has done a noble work in the public schools. Earlier in her career she desired to go out as a foreign missionary; good and sufficient reasons kept her from carrying out her plans. Those who have known her work say that, in her community, in her church and in High school she has been a genuine missionary. She has specialized in work among girls.

In June, 1920, she was called to the office of the Christian Woman's Board of Missions in Indianapolis, Indiana. She was getting well started in the secretarial work when an urgent need arose for a new Dean of Residence in the College of Missions and Miss Taylor was called to that important position for the school year. How well she did that work the faculty, students and friends of the institution would gladly testify.

Miss Taylor brings a rather unusual experience to the secretarial work of the United Society. She is to be recorder and in addition to this, she is connected with the Department of Foreign Missions especially in its candidate work. We all give her a hearty welcome anticipating a large and joyful service from her.

Women's Missionary Societies and Circles

Program Helps

Bible Study

Five Loaves and Two Fishes
John 6:1-14 (Based upon Chapter Six, "Where the Book Speaks" By A. McLean)

I THINK it worthy of remark that, of all the miracles wrought by our Lord, this is the only one of which we have a four-fold record. The evangelists had seen Him open the eyes of the blind and unstop the ears of the deaf; they had seen Him cleanse the leper, heal the demoniac, the palsied, the impotent, the lunatic, the epileptic; they had seen Him raise the dead: but this was the only one of His mighty works that so impressed all four that each one has given us an account of it. When we study this miracle and note its effect upon those who witnessed it, I think we begin to understand why all four evangelists were so profoundly impressed by it.

Let us endeavor to call up the scene. They were in a desert place. A great multitude was present. Men, women and children were there. The people in that part of the country heard that the great Teacher was in their neighborhood and they ran out to meet Him. The caravans going up to the Passover turned aside to see Him and to hear the gracious words that fell from His lips. They had been there for three days. They were tired and hungry and had nothing to eat. The problem was how to feed so many in that desert place. If they should be dismissed in their exhausted condition they would faint by the way. Our Lord knew what He was about to do; but He asks His disciples what they had to propose. He did this in order to test and develop their faith. Several suggestions were made in answer to His inquiry. The first was this, "Send them away that they may go into the villages, and buy themselves food." The man who said that felt something like this: "These people have not come here in response to our invitation, hence are not our guests. We are under no obligations to feed them. Let them go into the country round about and buy themselves food and secure shelter for the night." Another said: "If we had money enough we would gladly relieve the necessities of these people, but it would take two hundred shillings to do that and we do not have that much money in our treasury." A third intimated that he had been conducting a quiet investigation and all he could discover in the company were five barley cakes and two small fish. "But what are these among so many?" To his mind it was absurd to think of doing anything with that slender stock of provisions among such a great host of hungry people.

To my mind the pathos of the situation arises not from the fact that there were so many people present and that they were weary and hungry and that they had no food and no funds with which to buy food; the pathos of this situation arises from the fact that the disciples had no faith in their Lord as a source of supply. To their thought the case was hopeless.

Let us note our Lord's attitude on this occasion. It is said when He saw the multitude He was moved with compassion for them. His great loving heart went out in sympathy towards them in their need and when the suggestion was made that He send them away that they might go into the villages and buy themselves food, He said, "They need not depart. Give ye them to eat." When they told Him that

SECOND YEAR PROGRAM

Applied Christianity, or the Missionaries at Work

FIFTH MONTH
In the Dark Continent

HYMN

PRAYER

BUSINESS

DEVOTIONAL PERIOD
Hymn
Bible Study: "Mary that [illegible] called Magdalene."

SPECIAL MUSIC

LESSON: AFRICA
1. Human and Natural Resources
2. Health, Conditions, and Physical Ministry
3. Intellectual Capacities, and Educational Work
4. Religious Tenets, and Christian Evangelism
5. Industry, and the "Gospel of Labor"
6. Social Conditions and Conservation of Life

DISCUSSION

THROUGH THE EYE GATE

ECHOES FROM EVERYWHERE

"PRAY YE:"

That the gospel of Christ may shine upon Africa's night and illumine the souls of her dusky tribes; that Mohammedanism may be checked before it penetrates into Central Africa; that the missionaries may be blessed abundantly in their difficult task.

OFFERING AND BENEDICTION

PROGRAM HELPS:
- Leaflets: One on each of the program topics, 10c.
- Pictures illustrating program topics, 10c.
- Books: "Epoch Makers," Pages 85 to 116; History of Foreign Society, Pages 102-105, and 289-319.
- Special Article, "Evangelizing the Congo Basin" in this issue of WORLD CALL.

FIRST YEAR PROGRAM

FIFTH MONTH
India Converted
A Reservoir of Spiritual Power

HYMN

PRAYER

BUSINESS

DEVOTIONAL PERIOD
Hymn
Bible Study—"Five Loaves and Two Fishes."—John 6:1-14.
Prayer

SPECIAL MUSIC

The Fourth Group arrives home from "India's coral strands"
1. Characteristics and Conditions of the People
2. The First Missionaries to India
3. Our India Missions
4. The Missionaries

DISCUSSION

THROUGH THE EYE GATE

ECHOES FROM EVERYWHERE

"PRAY YE:"

That the deep, spiritual resources of India may be developed for Christ; that the missionaries may be kept in health and given strength for their tasks; that new workers may be found for that land where Christ is so needed.

OFFERING AND BENEDICTION

PROGRAM HELPS:
- Leaflets: One on each of the program topics, 10c.
- Pictures illustrating program topics, 10c.
- Bible Study, from "Where the Book Speaks," pages 67-76.
- "Echoes from Everywhere" to be gleamed from the *Missionary Review* and WORLD CALL.
- Subscription to *Missionary Review of the World*, $2.00 through the United Christian Missionary Society.

NOTE.—Topic 2 on The First Missionaries to India should be prepared from the McLean book, "Epoch Makers of Modern Missions," on Henry Martyn, Adoniram Judson and William Carey; brief sketch of each.

Topic 3 on Our India Missions should be prepared from the McLean book, "The History of the Foreign Christian Missionary Society," pages 83-90 and 142-186, "History of the C. W. B. M.," pages 79 to 92, price $1.00, the Annual Report for 1920, pages 268-281 (this book will be sent free on request), or WORLD CALL for September, pages 29-35.

they had only five loaves and two fishes, He said, "Bring what ye have to me." Then He began to break and to distribute to the disciples and the disciples to the multitudes. In His divine fingers the bread was multiplied as if by magic, and the fish was multiplied so that there was no need for doling them out; there was no need of anyone eating sparingly. The record said that they did all eat as much as they would. Two of the evangelists said that they ate till they were gorged. It was like a Christmas or a Thanksgiving dinner where people eat until they can eat no more. The fragments filled twelve great wicker baskets full. That which remained over was a hundred times as much as they had in hand when the work of feeding began. This is one of the greatest missionary lessons in the Word of God. Two-thirds of the race are without the gospel. They are weary of their false faiths. They are starving for the bread of life, and the question which our Lord is asking the church is this, "How are these souls to be fed?" Substantially the same answers are made now that were made that evening as the sun was going down. Some say, "Send them away. We are not responsible for their ignorance and superstition and idolatry and savagery." Others say, "If we had money enough we would be willing to do something. If we were all Rockefellers or Carnegies or Morgans we would contribute something to their need." Still others say, "To be sure we can do a little, but what we could do is so small that it is not worth while. What is it among a thousand millions without the gospel?"

Here, as in the other case, the pathos arises not from the fact that two-thirds of the race are without the gospel or from the fact that the church is not made up of millionaires; it arises from our lack of faith in God. Let us think for a moment of our Lord's relation to this cause today. Now as then, He has compassion on the multitudes. He died for every one of them on the Cross, and He is not willing that any of them should perish. And when the church says, "Send them away," He says, "They need not depart; you give them to eat." This is the chief end of your existence. You cannot get rid of your responsibility. And when the church pleads poverty as an excuse for her inaction, He says, "What have you?" And when the church points to her little store, He says, "Bring it to me." If the church will do that, He will multiply it and make it sufficient. Two thoughts are suggested as one studies the account of this miracle. The first is this: Increase is the reward of fidelity. It is when we use what we have that the Lord entrusts us with more. The second is this: We are enriched and not impoverished by what we give and do for the Lord's work. The young lad who had the five barley cakes and the two small fishes might have said, "Charity begins at home" and have eaten them. No one could have blamed him much. That would have satisfied his appetite for the time, but in an hour or two he would have been as empty and as hungry as before. As it was he got a full meal, ten thousand other people were fed and there was enough left over to feed a regiment.

Years ago, so the story runs, it was proposed to tap one of the mountain lakes in Scotland, to supply the city of Stirling with water. The people living near the lake objected and fought the proposal in the courts. They feared that tapping the lake would so exhaust its waters that their property would be of no value. In spite of their objection the pipes were laid and Stirling was supplied with water. For a few days the water in the lake fell a few inches; then it rose and stood at a somewhat higher level than before. The engineers discovered that in tapping the lake they had opened some inexhaustible fountains in the hills. So it came to pass that after supplying the city they had more water than ever. That is the way God works. Giving does not impoverish Him; withholding does not enrich Him. He delights to show His people what He can do and what He will do if only they will act in all good fidelity.

Make channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.

For we must share if we would keep
That good gift from above;
Ceasing to share we cease to have;
Such is the law of love.

Echoes from Everywhere

Serious Illness of Mrs. M. D. Adams

We are sorry to report that Mrs. M. D. Adams, formerly a missionary to India, is very low following a stroke of paralysis.

Mrs. Adams, with her husband, went as a pioneer missionary to India many years ago. She has not been well for a number of years and they have been making their home in Akron, Ohio.

Can You Pronounce The New Name?

Herbert Smith of Lotumbe, Africa, reports the birth of a new daughter, and her Lonkundu name is Mariah Okweji. He says she sleeps twenty-two hours out of the twenty-four.

He also reports that at the last trip of the evangelists into Lotumbe, there were 216 baptisms. All of these baptisms took place on one day, Saturday, July 2.

Tithing Literature for Africa

A letter from Miss Goldie Ruth Wells of Mondombe, Africa, has just been received by the Stewardship Committee of the United Society. She asks for tracts on stewardship and tithing. Miss Wells desires to make a study of this literature and adapt it to the native people. It will be remembered that Mondombe is a new station, four or five days up river from Bolenge.

We Wish There Were Two of Her

I just want to send a word at this time to say that Mrs. Atwater, Miss Robison and Mr. Inman did us great good, and I hope that you will decide that Mrs. Atwater's headquarters should be in Buenos Aires. The South American program is a big one but I do not believe it is an impossible one if we undertake it in the right spirit, with the energy that we should and with faith in our Father.

ZONA SMITH.

Buenos Aires, Argentina.

How a "Missing" Link Became A Living Link

I spent the last week-end with the Kansas church which is supporting me. An interesting incident happened there which was really very amusing. A bunch of teenage youngsters were discussing me and one of them more wise than the rest, said, "Mr. Six? Oh! he is our 'missing' Link."

She was very much disturbed when she afterward discovered she had used the wrong word for "Living Link". She came around to apologize for it but I said to her, "Every church not having a foreign pastor has a 'Missing Link'. I will be to the church the 'Missing Link' of the past and the 'Living Link' of the present and future." The folk there are fine. Nothing in the world save the love of God surpasses the real Christian fellowship of humankind.

RAY L. SIX.

Enroute to China.

(*Continued on page* 59)

Hidden Answers

1. What is the membership among our Congo churches?
2. What is it that would multiply the years in Africa?
3. Name four things any church member should do.
4. What is it that we must not stand convicted of?
5. What is the main theme of the rallies that are being held this fall?
6. Name five ways in which the Federal Council of Churches has been serving.
7. Who is the new National Secretary at Headquarters? What are her duties?
8. What is it we covet for all Women's Missionary Societies?
9. Why did the Indian desire to become a Christian?
10. What was the Convention offering for Ministerial Relief?
11. State the stewardship classic.
12. On the basis of the tithe as a minimum standard, the Disciples of Christ are robbing God of how much each year?
13. What is the name of Bert Wilson's new book?
14. Name the four kinds of work being developed in San Luis Potosi.

Suggested Missionary Educational Program

For Local Churches 1921-1922

THE Missionary Education Department of the United Christian Missionary Society is charged with the responsibility of assisting and encouraging all churches in planning and conducting such a program of missionary education as will bring missionary vision, develop missionary conscience and inspire missionary service throughout the whole church.

Impelled by the authority of the Great Commission and constrained by the appalling need of the world, a new spirit of world-wide service is moving the church to fuller obedience and more effective performance of her divinely given program.

Farther reaching plans for stewardship and evangelism, for religious and missionary education, and for recruitment for the ministry and mission fields have been outlined and the necessary literature provided to enable local churches to put on an increasingly effective program of education, training and world-wide service.

Missionary Program for Local Congregations

The Church:

The church is the unit and organization divinely commissioned for the supreme task of world evangelization. Every local congregation should carry forward the most effective program possible to bring vision and to inspire service throughout the entire membership.

To this end plans for the Church School of Missions have been fully outlined and a complete set of new mission study books and materials are provided for all classes.

The Church School of Missions is the whole church in a missionary school for six or eight sessions. The pastor is the logical leader, assisted by the missionary committee of the local church and the requisite staff of teachers. A leaflet explaining the plan and listing the needed supplies will be mailed free on request.

The Bible School:

The Bible school is a recruiting and training camp for the church. Missionary instruction in the Sunday school is essential. The character of the future church and therefore the destiny of the world are at stake in this matter.

For the current year's missionary instruction in the Bible school, a new platform book, "Neighbors Here and There," together with two illustrative map-posters are provided; these sell for fifty cents per set.

For teaching missions to primary groups a fine series of picture story sets are provided consisting of six Home mission pictures, 9x13, with accompanying stories on "Young Americans," and six foreign mission pictures, 9x13, with accompanying stories on "Homes Around the World." These pictures and stories sell for one dollar.

So anxious are we that every school in the brotherhood have the advantage of these missionary supplies, that a special rate of one dollar for the whole series including book, posters, stories and pictures will be made on orders received in September. The regular price of $1.50 will be asked after October first.

The year's studies have been outlined to begin with the first Sunday in October, 1921, and to run through June, 1922.

The Woman's Missionary Society:

Never have so systematic and extensive programs, topic leaflets, pictures and supplementary helps been provided as for the current year. In recent years, while Woman's Missionary societies have accomplished wonderful things in the offerings made, interest and attendance at the meetings have often lagged. New plans of presentation, new materials, with fresh news and information from the world fields are now available through the regular and supplementary materials provided. Every society should equip itself for the most effective work possible. The following supplies are needed:

1. Program Booklet for each member, 8c per copy; 85c per dozen; $6.00 per 100.
2. Topic leaflets for the twelve months, 1.00.
3. Topic pictures for the twelve programs, $1.00.
4. Missionary Review of the World, $2.00.
5. The McLean Library, $4.25.

The last four items if ordered together will be sent for $8.00. The first four items are essential. A standing order for the year should be sent in for monthly or quarterly shipment. This will save correspondence, confusion and delay. If the four McLean books cannot be ordered at once, "Epoch Makers of Modern Missions" and "Where the Book Speaks" will be needed first. Each of these sells for seventy-five cents.

Program booklets in the hands of all members will keep them informed as to places of meetings and leaders, and will keep them interested in the monthly programs. This will make possible the united prayer program for the "Morning watch," and daily individual prayer for our responsibilities in the work of the Kingdom. In this way missionary women throughout the churches are enabled to unite in a mighty concert of definite prayer for the workers and for needs of the work in all fields, since prayer topics are given in the program booklets.

Societies that have not already provided their membership with program booklets should do so at the earliest possible date. Most members will readily pay the insignificant sum of eight cents for the booklet. Price eight cents each, eighty-five cents per dozen, six dollars per hundred. (See *Note Page 59.)

For Young People's Missionary Circles:

A series of twelve programs on "A Circle of the Globe," reviewing the whole scope of work being done through the United Christian Missionary Society, has been prepared, together with from two to four topic leaflets and about eighteen illustrative pictures on each program. A program booklet should be provided for each member. The full set of topic leaflets, pictures, *Missionary Review of the World*, and McLean Library listed above for Women's Missionary societies are equally essential for Circles and are provided at the prices quoted above. Through the use of the program booklets young people should be led so far as possible to unite in our world-wide circle of prayer. (See *Note Page 59.)

For Christian Endeavor Societies:

"Twelve Missionary Programs for C. E. Societies" were published for the year 1921. A similar series will be provided for 1922. Where there is no Missionary Circle, the programs on "A Circle of the Globe" announced above for Young People's Missionary Circles are recommended for the missionary meetings of C. E. Societies, or for supplementary helps where the regular Endeavor programs are used.

First Year Reading Course for Young People:

A list of twenty interesting, informing and challenging missionary books has been carefully selected from which the twelve preferred may be chosen by readers. On completion of this course of reading by the individual a large picture in sepia will be presented. "Christ of the Andes," "Christ in Gethsemane," "Christ and the Rich Young Ruler," or a similar picture will be offered.

This Reading Circle is intended for Circles, C. E. societies, and Young People's Bible classes. Write for announcements and plans.

For Triangle Clubs and Intermediate C. E. Societies:

"The Real War After the War" is the general theme under which a series of twelve programs is presented showing that the world must have Christianity before world peace and beneficent civilization can be assured.

Monthly topics are as follows: 1. The Christian Conquest of Japan, 2. Battles above the Clouds in Tibet, 3. Making China Safe for Democracy, 4. The Christian Invasion of India, 5. Carrying the War into Africa, 6. The Conflict in Other Americas, 7. Winning Recruits from the Islands of the Sea, 8. Marshalling the Forces in America, 9. Dusky Soldiers from Dixie, 10. The White Cross, 11. The Christian Offensive, 12. In Cantonment and Training Camp.

An attractive program booklet outlining the above programs has been provided which sells for 6 cents or 65 cents per dozen. Each member should have a copy of this booklet.

Topic leaflets for the year, three for each program, $1.00.

Topic pictures, about 14 for each program, $1.00.

A standing order should be sent in for monthly or quarterly shipment of these materials. (See *Note Page 59.)

First Year Reading Course for Teen-Age Young People:

A fine list of books for the younger groups of young people has been selected and Reading Circle plans outlined, with picture awards as suggested above for the older young people. Write for announcements.

For Boys' and Girls' Organizations:

Because literature specially adapted to children is so imperative, the United Society publishes a children's missionary magazine, "The King's Builders." The publication is invaluable in every home where there are children. It is rich in story material, delightfully interesting in its fine illustrations, and replete with information anl character building impressions for children. Through "The King's Builders" program outlines and materials are regularly provided for junior organizations and for Sunday school groups. Subscription price 50c per year; 35c in clubs of 20 to one address; 40c in clubs of 10 to one address.

For an effective program of missionary education in the church, WORLD CALL should be placed in every home. Program materials come only into the hands of the leader. WORLD CALL makes the missionary enterprise concrete and vital to the whole church membership.

*NOTE:

All programs, leaflets and pictures are invaluable as supplementary materials for teaching missions in the Sunday school.

All Groups Provided For

In the above scope of educational activities and missionary literature, every class and age in the entire church membership is provided for. Pastors, superintendents and missionary superintendents of Bible schools, teachers, officers of missionary societies, Circles, Triangle Clubs, and C. E. societies, and leaders of Boys' and Girls' organizations are now enabled to put on such an intensive and systematic program of missionary education as shall tell mightily on the whole future of the church and exert determining influence on world conditions and fulfillment of the divine program.

Free on Request

1. Catalogue of literature and supplies.
2. Plan of The Church School of Missions.
3. Announcement of materials and suggestions for teaching missions in the Sunday school.
4. Samples of program booklets, topic leaflets and program pictures.
5. Announcement of plans and books for first year Reading Course for Young People.
6. Announcement of plans and books for First Year Reading Course for Teen-Age Young People.
7. Sample copies of "The King's Builders" and WORLD CALL.

Echoes from Everywhere

(*Continued from page 57.*)

A Real Theologian In Japanese

I spent ten days touring this district in May. None of the meetings were large but there were always the few real enquirers who make such visits well worthwhile. I used Fosdick's Second Mile as a basis for my talk and one man thought I was a real theologian to have worked out such a good sermon. Of course I had to give Fosdick the credit, only he couldn't have done it as well as I did—in Japanese. There was one baptism at Amarume. This old man was a policeman and the model policeman for years in his district. He had taken several years of very careful thought and study before he took the step that made him one of the company of believers in Japan. He was baptized in the river that night. It was dark and the cold wind whistled across the fields. The few Christians gathered around a couple of lanterns and sang while the pastor performed the ceremony. To me it was very unusual and even weird, but in all seriousness and reverence the ceremony was performed. We went back to the home of the Christian where he had had the Sunday school and preaching service earlier in the evening and five of us gathered around the Table of the Lord at midnight, partaking of the emblems which reminded us again of the great love which has blessed us.

MARY F. LEDIARD.

Akita, Japan.

The Dawn of a New Day

The Woman's Missionary Society of the First Christian Church, Atlanta, Georgia, at its July meeting welcomed to its fellowship in service a new division composed of sixteen young women from the "Gleaners", a Bible school class of 100 taught by Mrs. W. C. Stanley, the division leader. They hold their meetings on the last Sunday morning of each month, having the missionary program during the lesson hour, thus bringing the entire class into vital touch with the missionary work.

Their last meeting was most encouraging, enthusiastic, interesting and inspirational, with eighteen added to the membership and a number of pledges for special work.

They are happy in this, feeling that it is the dawn of a new day for their society and church, and they want the readers of WORLD CALL to rejoice with them.

The Opening Doors for India's Women

We teach in about one hundred homes in the town of Rath, and I feel safe in saying that practically all of the homes in this town are open to us. The people listen gladly, most gladly, to the Bible teaching and the songs.

We are urging the women and girls to learn to read their own language, so we teach Hindi to the Hindu women and Urdu to the Mohammedan women whom we can persuade to read with us. We also have a number of pupils reading English. The husbands and fathers are very grateful to us for teaching their wives and daughters.

Four years ago I felt that the people were very friendly and that the work was promising. I have been surprised again and again since returning to find great progress in this respect. The people are much more friendly and not only are

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they willing but they are eager to listen to what we have to tell them. They seem hungry for something; they urge us to come often.

We have over three hundred non-Christian boys and girls enrolled in our various Sunday schools. I feel that this work among the boys and girls is doing a great deal toward winning the hearts of the mothers and fathers. Each day is a real joy to me and the women whom I teach are fast becoming real friends and sisters. I long to see them brought to the Master.

MYRTLE FURMAN.

Rath, India.

Something to be Coveted By Any Church

The Women's Missionary Society of Compton Heights Church, St. Louis, Mo., had a most interesting and unusual meeting on September 8. It was the occasion of the last meeting with the Misses Harriet and Martha Gibson, twin daughters of Mr. and Mrs. George Gibson, who are to begin their final preparation for foreign missionary service at the College of Missions at this time.

After a most interesting meeting, which included an address by Mrs. Anna Atwater, the goodly number of members present expressed in a fitting manner to Mrs. Gibson and daughters, their sincere appreciation and love for the wonderful contribution which they are making to the work of the Kingdom.

There were seven new members added at the meeting, making a total membership of 122.

We would covet for all other Women's Missionary Societies, the rich experience of their sisters in Compton Heights Church.

An Appreciative Elder

Answering the question in June WORLD CALL, "How Do Our Churches Grow?" J. H. Bradley, of the Fayette, Missouri, Church, sends us a copy of their bulletin in which appears a cut of Miss Amy Jean Robison, the Living Link of the church in Japan and a graduate of the College of Missions this year. Miss Robison he calls "a Link of Gold." Of the minister, H. A. Browning, he says, "Our most potent factor in the promotion of the church's growth along with the use of the bulletin, and he is the father of the bulletin." Then he adds, "We consider WORLD CALL the best ever."

Complete File of the Missionary Intelligencer

If anyone would be interested in obtaining a complete file of the Missionary Intelligencer for 1913, 1914 and 1915 or a complete file of the Lookout for 1913 he may be able to obtain it by writing to Miss Minnie Usher, Vinton, Iowa. The Missionary Intelligencer was formerly published by the Foreign Christian Missionary Society and would be well worthy of a place in any library.

Some Bits of Human Interest

The evangelistic letters I receive are full of interest. One man writes that he washed his trousers and hung them out to dry and the goats ate them all up. The poor fellow only had one pair. This is both pathetic and romantic. We will see that he gets a new pair at the next "kitcio."

Another writes that the leopards have killed twenty people in his village in the day time. The paths through the forest are regular death traps. His wife is afraid to stay there any longer.

Another one writes that in a wife stealing raid it had become dangerous for a woman even to go to the spring for water. One man was killed and every night arrows were flying in the village. All of which tells us that the gospel needs to be preached.

Lotumbe, Africa. HERBERT SMITH.

A Reminder of Salem Days

It has not been so long since our own people believed in witches and the belief still is quite prevalent in Chattisgarh. Recent-

Working for Jesus

THERE is nothing, O God, but some poet has sung,
And yet must I songless be?
When the reapers have reaped and their wages have won,
My sheaf is as golden to Thee?

So I'll toil if I faint not, and look for Thy rest,
(Which is toiling with Jesus I know)
For 'tis sweeter than rest to labor with zest
And pay off my debt here below.

Make me bright, make me strong, teach to me Thy new song,
The song that Thy loved ones can hear;
And the road will be short which to others is long,
And Thy burden exquisitely dear.

Give me hope, give me love, give me life from above,
And teach me to know what is best:
And the end of the day will be Heaven's gateway,
And work shall be exquisite rest.

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ly in a village near Bilaspur cholera was taking a heavy toll. The villagers went through with all the usual ceremonies to appease the cholera goddess, but in vain. Then they decided that there must be witches mixed up in the affair. Now a witch that is caught and thoroughly beaten with a castor oil plant loses her power for three full weeks. So the villagers seized the three oldest women of the community and beat them unmercifully with castor switches. Next day the cholera was worse than ever, and the third day the witches were taken outside the village and again beaten, this time so terribly that one of them died.

J. E. MOODY.

Bilaspur, India.

There is No Gospel

Mr. Saunders has recently made an evangelistic trip through the northern mountains of the Philippine Islands where the head hunters used to live. He writes as follows:

We went through the mountains among Brother Swanson's Tinguian churches, on through among the people of the Kalinga territory, into my evangelistic district in the Cagayan valley. These Kalingas were head hunters until recent years. There is absolutely no missionary work being done for them. They fill the heart of the northern country. The government has done a wonderful thing in giving them fine public schools in many places. I was immensely impressed with these schools, but there is no gospel.

An Impressive Record

In 1920, I helped our churches assemble $1,453,000.00. I hardly dared hope to aggregate one million in 1921, because of wide spread business depression. But it appears that when disheartenment abounds devotion to Christ and His church does superabound.

A review of my ministry among the churches for the first half of 1921 reveals that $635,796.00 have been given by our brethren in cash, bonds and notes for liquidation of building debts, purchase of parsonages and formation of endowment funds.

I submit this as an impressive refutation of the allegation that materialism is growing in our churches. This heavy giving means carrying the Cross most realistically.

There were 376 additions to the churches in conjunction with our assemblings of money during the half year.

GEO. L. SNIVELY.

Lewistown, Ill.

Why Disband for the Summer?

When leaders are wondering just how to keep up the interest and attendance at the regular monthly missionary meetings, this plan might be tried successfully as it was in one of our South Carolina societies. In July when the mercury was soaring high, the members went out to a lovely pine grove and held their meeting in the great out of doors. Afterwards a delightful picnic supper was served and many new members were at this fellowship meeting. The plan worked so well that in August it was repeated only with this variation; the Aid Society held its meeting in the morning and then came a picnic dinner in the woods. In the afternoon the Women's Missionary society held their meeting in the home of a member near the shady spot. These two outings have been most happy in so many ways, that we pass on the idea, knowing that some of the societies disband in the summer. Do not do it again but try a meeting under the trees. The Master had much of His ministry in the big world out of doors.

NELLIE M. MIRANDA.

Columbia, S. C.

They Also Belong

J. N. Bierma, Rath, India, writes:

I am glad to be able to report that this past month we had a harvest offering, and the proceeds amounted to rupees 8, annas 5, pice 3, and the church wanted to have it credited to the campaign funds for the raising of the $600,000 on the Underwritings, which our people must raise. We wish you God speed in this great and unexpected task.

Bert Wilson makes this comment:

When I visited this little church there were only about 20 or 30 members and they were very poor. This offering to them means almost as much as the $5,000 from Union Avenue, St. Louis. Somehow they seem to feel that they are part of the whole brotherhood and have sent this offering to help out.

Union High School Graduation

Because of the difficulty in holding in preparation for definite Christian service young men and women who have grad-

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uated in the government public schools, the Union High School was started two years ago in Manila under the direction of Mrs. Higdon. It has been recognized by the government, put on the accredited list and has grown rapidly. In addition to regular high school work, required Bible instruction is given. Ninety students were enrolled this year under an exceptionally well trained faculty. A fine report of the year's work and the commencement exercises has been received with the statement from Mrs. Higdon, "We feel, as all institutions say in reports, that we have had the best year in our history but we expect next year to be much better."

Latest Report from Batang, West China

An attack on Batang by 300 Tibetans greatly interfered with our work. The attack was successfully repulsed by the Chinese and we expect peace for several months to come.

With the figthing has gone an epidemic of measles. Dr. and Mrs. Hardy have been worked to the limit and beyond their strength. We ought to have another doctor and family to help them.

On the High Seas Again

We are off and away and so happy! I wish we had some company but we will find the Edwards in Belgium, I suppose. We have had such a very busy summer that I hardly know what to do with myself on ship-board. Bob is our only care on the trip; aside from looking after him we expect to relax and rest.

I must tell you about the lovely gift I received. The first church in Birmingham sent me a check for $100 to buy a Push-Push for myself. We expect to get it in England and take it along as baggage. It will be such a help in getting from village to village—so much better than being carried and requires only two men to handle.

We sailed at 10 a.m. today. Mr. Hobgood went off to mail some letters and got back after they had the gang-plank half way down. Imagine my anxiety. His watch was twenty minutes late but they got him on!

TOBITHA HOBGOOD.

On Board S. S. Metagama
Sailing from Montreal.

A Conversation Along The Way

It was at the railway station. A middle aged Hindu with a week's growth of bristling beard was pacing nervously about. In response to my salutation he replied in fairly good English, "Are you a clergyman?" "I am a missionary of Kulpahar," I said. Then the fountains of his speech were opened up. "Sir" he began, "I want to become a Christian if you can make me a promise." "You will have to tell me what it is", I replied. "Please promise to give me a young girl about 18 years of age for a wife when I become a Christian."

Thus began a long conversation in which he tried to extract the promise, and in which I tried to show him that the motive for becoming a Christian must be quite different from the hope of obtaining a blushing bride. Incidentally I pointed out the unreasonableness of a grey-beard like himself, insisting on having so young a person for a wife. "Why not a widow your own age if you must marry?"

As the bell rang to announce the train I said: "I hope you will become a Christian as the Master in the Holy Book has commanded." "But can you promise me a wife?" he asked again. "No," said I. "I have no authority to make any such pledge." "Then I cannot become a Christian."

The train came rolling in. The Hindu found a seat in a car and was gone. Mingled feelings of pity and indignation possess me as I recall the circumstance. Willing outwardly to surrender his religion for a wife! Would that he would truly surrender it for his Master!

E. C. DAVIS.

A Splendid Record of Service

During the past ten years of the work of the Sallie Long Reed Memorial Hospital there have been 194,562 treatments, 2,769 calls to the homes of the sick at their solicitation and 656 visits to villages outside of Laoag. There have been 638 major and 5,738 minor surgical operations. The number of cases of tropical yaws that have been cured are 2,837, and the number of in-patients admitted to the hospital 5,465. The receipts on the field from fees and medicines have amounted to $56,453.94, U. S. currency, all of which has been used to increase the efficiency of the hospital or to meet the regular running expenses.

DR. C. L. PICKETT.

Laoag, Philippine Islands.

Something Good to Think About

In July I went twice with the Penridih Bible women to Domanpur, where there are several families of new Christians. The women there are very ready to learn and remember the Bible stories and songs well. Once, when two of the men happened to be at home, they listened with interest while their wives were re-

Trust

I SAW a little fragrant flower
Deep hidden in a tangled way;
The weeds grew coarse beside its bower,
And half obscured the light of day;
But still it leaned toward the light,
And firmer fixed its roots in sod;
Shamefaced, I kneeled in sudden plight,
And found anew my faith in God.

I heard a robin's clear sweet note
Hailing the day at break of morn;
Tempests had roughed his shining coat,
The night had made his world forlorn;
But out upon the quivering air
He thrilled on high his song of praise;
I answered humbly with a prayer:
Life's lessons come in lowliest ways.

MAY WILSON TODD.

peating the stories they had learned. One of them joined in singing. Five women and one girl in that village have begun to learn to write their names. One of them protested and protested that she couldn't learn to write but at last when she nearly convinced us that she wouldn't try, she did take the slate and pencil and succeeded in making the first letter of her name. The next time she didn't have to be coaxed.

In Pendridih itself there is an old blind Christian woman who sits at home all day while the rest of the family go out to work. Often she is sitting under a big tree near the house. She isn't an attractive woman because she is always talking about herself and begging for something. But the Bible women began teaching her and the last time I was there she told them Bible stories, with a little help over the hard places. Giving her something good to think about was worth while.

NEVA NICHOLSON.

Mungeli, India.

Two Wonderful Confessions

I have just finished a trip through the Honjo district. Here we travel along the sea coast round the foot of a snow capped mountain, once an active volcano. The way is so rough we walk and enjoy to a fuller extent the beauties God displays in the month of May, for the hillsides are ablaze with azaleas and wistaria. In the old days this was a hard field but the time of rejoicing has come. We arrived at noon. I called at the school and in the home of a Christian girl. At four a teacher from the school came. He was anxious to hear and I opened the Scriptures showing him the wonderful things which are written. In an hour he confessed Christ, being hungry and thirsty for righteousness, and Christ became his sufficiency.

A Christian business man walked four miles to hear the message. We invited all in the hotel to come and had a nice crowd. One Akita man came, brought his friends, bought Bible and hymnal and listened for three hours. The principal of the public school remained to ask questions and on leaving said "I now understand the mercy and love of Jesus." For a confirmed Confucianist that was a wonderful confession.

E. S. Stevens who used to work in this district wrote me once that though he had been off the field for years he made imaginary trips here when the spring came. He has been called to the land of Eternal Spring and his children in Christ mourn his loss but thank God for his wonderful life here.

CLARENCE MCCALL.

Akita, Japan.

Hot Weather Not Confined To The States

Since the last report some of the India folks have been in the hills for a vacation period and to get away from the great heat of the plains. E. C. Davis writes:

It was good to get away from the heat. A day in June may be "rare" in America, as the poet sings, but a day in June in India can hardly be called rare—not if sizzling and grilling, long drying and fierce frying have any tendency towards removing the "rareness" from weather. It is during such days that wisdom and the Executive Committee suggest that all who can shall bank the missionary fires for a while and go in search of some coolness.

This year we were in familiar Naini Tal of which you get a good view in June WORLD CALL under Ruby Elsam's poem. On July 4, about 140 people got together for a jollification. The occasion was both a patriotic picnic and In(ter)-dependence celebration. We had a few British friends with us. Good things to eat, speeches, stunts and rollicking songs, with firecrackers and toy balloons made it a real affair. Scenes portraying the signing of the Declaration of Independence and the Boston Tea Party were features of the "best time ever".

Now we are down on the plains and generous rains have painted the earth a vivid green. Nature has revived. Grass and crops are doing well. Praise Be!

Kulpahar, India.

Does Anyone Have Any of these Books?

The following are desired to complete the permanent files of the Council of Women for Home Missions. If you have a copy you are willing to part with, either cloth or paper, kindly send to the Council of Women for Home Missions, 156 Fifth Avenue, New York City.

Under Our Flag, by Alice N. Guernsey

The Burden of the City, by Isabelle Horton

Indian and Spanish Neighbors, by Julia H. Johnston

The Incoming Millions, by Howard B. Grose

Citizens of Tommorrow, by Alice M. Guernsey

Advance in the Antilles, by Howard B. Grose

Mormonism, the Islam of America, by Bruce Kinney

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Convention Offering for Ministerial Relief

THE Winona Convention offering for Ministerial Relief was the largest, by a fair margin, since the Centennial at Pittsburg, the total being $1,572,73. (Special propositions made the offerings at New Orleans and Toronto larger.) The blank check provided was used by a good number. Eighty-nine checks carried the sum of $313.75. The use of checks increased the offering $200 over last year and also helped to dignify the cause. Two hundred fifty dollars was given in silver, nickles and pennies.

All These Died in the Faith

Mrs. Ann Hammond, June 4, 1921, Madelia, Minnesota. A charter member of the church and missionary society. Age 69 years.

Mrs. Amy Hauenstein, June 17, 1921, Onarga, Illinois.

Mrs. Laura E. White, July 24, 1921. The last charter member of the Woman's Missionary society at Crawfordsville, Indiana. Age 84 years.

Mrs. Mattie Zigler Newcomb, July 7, 1921, Richmond, Virginia. Age 34 years.

Mrs. Maria Pitman, Exline, Iowa. A pioneer Disciple and ardent worker in the missionary society.

Howard J. Brazelton, Jr., son of Mr. and Mrs. H. J. Brazelton, Stanford, Kentucky, March 21, 1921. An active worker in all departments of the church. Age 17 years.

Mrs. Lydia J. Conant, July 18, 1921, Detroit, Michigan. Age 72 years.

International Convention Finances

THE Winona Lake Convention acted favorably on the following recommendation of the Executive Committee:

"That a more adequate financial support of the Convention in addition to the registration fees be sought by asking the local churches to place a modest sum in their annual missionary budgets for the support of the Convention."

For the past several years the work of the Convention has been entirely financed by the registration fees of those who registered at the Conventions. Inasmuch as the entire work of the Convention is done in the interest of the Missionary and Educational Societies and Boards, it is evident that the local churches will be making a contribution to the work of these societies and boards by including the Convention in their annual missionary budgets.

The Convention expenses which had to be paid from the Convention treasury at Winona were larger than usual, owing to the fact that there could not be any local provision for part of these expenses as in years when the Convention meets in large cities where local expenses are largely provided for by the entertaining cities. After paying the expenses of the Winona Convention, there remains only about two thousand dollars in the Convention treasury with which to carry on the work during the current year. This is, as will be seen, wholly inadequate. There will need to be meetings of the Executive and Administrative Committees during the year, the next Convention will have to be promoted and prepared for and the necessary expense of the General Secretary's work provided. In the judgment of many, at least one-half of the expenses of the members of the Committee on Recommendations should be paid out of the Convention funds. Many who are elected on this important committee are unable to attend on account of the expense.

The Joint Promotional Committee which is conducting the Stewardship Rallies this Fall have kindly agreed to present this matter of Convention expenses in their meetings. If a number of the local churches will include a modest sum of from $10.00 to $50.00 in their missionary budgets for the work of the International Convention, it will greatly help in making the preparation for and the holding of our annual Conventions more successfully.

Money for this work may be sent to the General Secretary, Graham Frank, Central Christian Church, Dallas, Texas.

BERT WILSON'S NEW BOOK

Entitled

"In the Land of the Salaam"

Will be off the press by the time you are reading this announcement. There is nothing just like it in missionary literature. You will want it at once, of course.

Stephen J. Corey, who read the manuscript, says:

"This is one of the most interesting books written upon missionary work in India. It tells the story of the way foreign missionary work is done, interestingly and with dashes of color and flashes of humor which give charm and fascination to the story. Mr. Wilson did not simply travel through India. He stayed with the missionaries long enough to catch the spirit of their enterprise and the flavor of the vital and varying work. The narrative is exceptionally strong in descriptive background for the work of Christ in India."

Jesse Bader says:

"That section of the book entitled 'Evangelism With Its Boots On', is a hummer; it is worth the price of the entire volume."

O. J. Grainger, missionary in India for twenty years, says:

"I have gone through the manuscript 'In The Land of the Salaam'. For one absolutely new to the country and without an understanding of the language, I think Mr. Wilson has grasped in a wonderful way the situation we have to meet, the work we are doing and the essential points of the work undertaken in the several stations. I think the presentation of the work in this book will be of great help to the churches here in America and will help the missionaries as well."

Miss Lucy King DeMoss, whose judgment is always worth while, says:

"I certainly do think the book has a 'punch' in it, and that it gives a remarkable collection of informational matter. That chapter on Mungeli and Fosterpur is a real thriller, and the one on the Burgess Memorial I like fine. It is a great piece of work and I do not know of anyone who could have done it so thoroughly."

"In the Land of the Salaam" will be a book of about 320 pages. It will contain 12 full page illustrations from the original photographs by Mr. Wilson. It will sell for $1.35, prepaid.

Send your order and check at once to

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